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LEXINGTON:
WEDNESDAY, DECEMBER 4, 1833.

For the Western Luminary.

Influence and responsibility of Christians.
No. III.

MR. EDITOR,—The principle obtained universally, during the glorious struggle for liberty in this country—That every man who did not declare himself in favour of the Revolution, and act accordingly, was regarded as a *tory*, and treated as an enemy of the liberties of his country. And in every severe struggle, it is absolutely necessary to guard against the impositions of the enemy; and exclude from the camp all who might in the disguise of professed friendship, take advantage to betray the party, confiding in them, to their ruin.

Now, Sir, our Saviour has adopted the same *principle* in the church; and absolutely regards every man as an enemy and a traitor, who is not willing to go the whole for his cause; and by the decision, circumspection and zeal of his life in his favour, show himself to be a true friend. And hence the Psalmist says, "Ye that love the Lord, hate evil." And the Apostle, "Let every one that nameth the name of Christ, depart from iniquity." And our Saviour, still more expressly, "He that is not for me, is against me; and he that gathereth not with me, scattereth abroad." "It is here intimated, that this holy war, which Christ was carrying on with vigor against the Devil and his kingdom, was such as would not admit of a neutrality. In the little differences that may *arise* between the disciples of Christ among themselves, we are taught to lessen the matters in variance, and seek peace, by accounting those who are not against us to be with us; but in the great quarrel between Christ and the Devil, no peace is to be sought, nor any such favourable construction to be made of any difference in the matter; he that is not hearty *for* Christ, will be reckoned with, as really *against* him; he that is cold in the cause is looked upon as an enemy. When the dispute is between God and Baal, there is no halting between the two, there is no timming between Christ and Baal; for the kingdom of Christ, as it is eternally opposite to, so it will be eternally victorious over, *the Devil's kingdom;* and therefore, in this cause there is no sitting still with ***Gilead beyond Jordan***, or ***Asher on the sea-shore;*** we must be entirely, faithfully, and immoveably, on Christ's side; it is the *right* side, and will at last be the *rising* side."

There are a number of points here that seem to be very important, and worthy to be remembered and deeply impressed on the mind and conscience of every Christian.

1. That all men are regarded as having influence in the world, to some extent and over *some* class of persons. And hence no man is allowed to occupy neutral ground. Every man, however obscure, illiterate, and unpretending, has influence that tells to some extent, on some person; and especially every man who professes the religion of Christ has influence, and his character is observed. If his life be consistent with his profession, his example will often bring deep conviction to the conscience of the man who holds himself far above him in the scale of this world's estimation: On the other hand, the inconsistency of the life, of this same obscure person, with his profession, may cause his example to have the effect of sealing infidelity upon the heart and conscience of many who would think him beneath their association in society.

2. This influence is necessarily *for*, or *against* the Lord. There is no neutral ground to be occupied. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God." And he that will be the friend of God, is "crucified to the world, and the world is crucified to him."

Either we receive the truth in Christ, in the *love* of it, and walk worthy of our high vocation; and are acknowledged by the world as the friends of Christ, and our influence is felt, by all who know us, in favour of the cause of truth and righteousness; or professing the truth, we hold it in unrighteousness—live inconsistently with our profession, disgrace the cause to which we profess to adhere, obstruct the car of the Gospel, upon the wheels of which our influence hangs as a heavy weight; and thus while by our profession we promise to do that which is right, in the fear of God and for his glory, we really hold or retard the truth in its onward progress, by the ***unrighteousness***—the ***iniquity*** of our ***lives***. And though loud and strong we profess to be the friends of Christ and his cause, we are ***traitors***—the worst kind of ***enemies***.

Or we profess to believe the truth of Christ, and acknowledge his cause as righteous, excellent, and that which must eventually triumph over all others that may oppose; yet we stand aloof from him, and dissociate ourselves from the band of his followers—refuse to take on us the name of Christ, the defence of his truth, the yoke of his obedience, and the responsibility of his cause; and are willing to deny ourselves nothing and to do nothing to advance his kingdom; and thus professing to be ***friends*** we are ***sheer tories***. "He that gathereth not with me, scattereth abroad." "He who does not help the true Shepherd to gather his flock into the fold, is, most likely, one who wishes to scatter them, that he may have the opportunity of stealing and destroying them." "When Christ, his truth, and his servants, are assaulted, he who does not espouse their cause is not on Christ's side, but incurs the guilt of deserting and betraying them.—There are many (it is to be feared) in the world who are really *against* Christ and *scatter abroad*, who flatter themselves that they are workers together *with him*, and of the number of his *friends!*"

Or else glorying in our shame, we proclaim abroad our opposition, and hating the truth of God, we blaspheme his name, resist his instructions, set at nought his counsels, defy his power and wrath, reject his mercy, and say, before the world, we will not have this man to reign over us. It is sufficient encouragement to men to do wrong, reject the truth and harden themselves against God, to see others despise that truth and neglect the service of God; and especially those to whom they look as examples and of whom they expect better things. It is the appointment of God, that, "by their fruits ye shall know them." Let then a man's professions be what they may, unless he show a love for the truth, and an enlightened zeal in maintaining it, according to his station and abilities, unless he manifest a love to the obedience of Christ—and show that it is "as his meat and his drink to do the will of his heavenly Father;" unless in his dealings and intercourse with the world he show the Spirit of the Gospel, the world will not acknowledge him as a disciple of Christ.

3. God has so constituted our race, and the natural relations and bonds are such, that this influence accumulates in its effects in a regular progression, so that the character and example of one man may determine the character and destiny of thousands. Suppose it terminate in the first instance on an individual, who by it is persuaded to embrace the truth and devote himself to the service of Christ, his influence extends to his family and others, all or a part of whom are brought in; and their influence thus multiplied, goes down from one generation to another, accumulating as it goes, until the influence of one individual may extend to thousands, and be the means of their conversion and eternal salvation.

On the other hand, the influence of one individual, if it be evil, may thus accumulate, until it shall go down through long generations as a broad stream of death, carrying thousands with it to everlasting darkness and destruction.

How blessed in the world of glory will be the humble, though obscure Christian, who shall have the happiness to behold multitudes, whom God saved and made eternally happy through his influence, exerted by a *firm* and *decided acknowledgment* of the truth, and a *sturdy cleaving* to the principles of righteousness. H.

For the Western Luminary,

Correspondence

Between the Rev. DEWEY WHITNEY *of Mountsterling, and* Elder JOHN SMITH *of Montgomery County.*

Near Mountsterling, August 7th, 1833.

Rev. Dewey Whitney.

SIR—Having received information from what I conceive to be the best authority, that you have frequently introduced my name publicly before your congregations, accusing me with *misrepresentations, slanders* and *lies;* I now (in the most friendly manner) call upon you as a gentleman, and a professed christian, to meet me face to face before the public, at some convenient time and place which may be agreed upon between us, and then and there make good your accusations; (or indeed any other which you may judge exceptionable to my moral or religious character,) or publicly withdraw the same, giving me equal opportunity to answer for myself. Each of us to take some ten or twenty minutes at a time, that these matters may be fairly understood by the public. Yours, &c. JOHN SMITH.

P. S. Please let me hear from you soon, by the bearer of this or some other safe hand. I hope nothing evasive will pass between us in relation to this matter, but that all will be plain, candid and unequivocal. J. S.

Mountsterling, August 8th, 1833.

Rev. John Smith.

SIR—Yours of the 7th inst., came duly to hand on yesterday, by the favour of Mr. B. H Payne, and in reply, I have to say that whatever charges I have made against you in public, I shall most cheerfully endeavour to substantiate at a proper time and place, giving you an opportunity to answer for yourself. But before I stipulate further, I ask of you an explanation on the following clause of your letter, viz. "or indeed any other which you may judge exceptionable to my moral or religious character." If you intend by this expression only your private or personal character, I have nothing to say—but if you mean the religious sentiments which you advocate, (which explanation your friend, Mr. Payne, was disposed to give,) I hold myself in readiness to contest them. I wait your explanation, and shall answer your challenge.

Yours Respectfully,
DEWEY WHITNEY.

At Home, August 9th, 1833.

Rev. Dewey Whitney,

SIR—Yours of yesterday came duly to hand. In the clause, which you wish me to explain, I intended to convey this idea: that if there be any religious doctrine, or practice, for which I plead, and which is included in your charges against me, as specified in my letter to you, and which you might wish to expose before the public, that you could have the liberty of doing so upon fair terms.

Yours, &c. JOHN SMITH.

Mountsterling, August 14th, 1833.

Rev. John Smith.

SIR—A few days since I received your note in explanation of a passage in your first, to which I asked information. It will be remembered, that as to individual principles or opinions, I have avowed in my public addresses, that I had nothing to do; but with the principles and practices avowed and advocated by "the Reformers" as a people, so far as understood by me, I felt it my duty to expose. I have heard you from the pulpit, but it has been alledged by others, and even by yourself, if I am correctly informed, that I misunderstood you. My object in writing this letter, is, to know of you, if I am to be permitted to attack any of the leading "doctrines or practices" of the Reformers as a people: in other words, am I permitted to contest any of the doctrines, sentiments or practices, which have been printed and published by leading Reformers? In any attack which I may think proper to make, I conceive it my privilege to expose those principles held and advocated by "the Reformers" as a people, professedly religious; and if you give the challenge as the representative of this people, and the liberty asked for above, of contesting those published principles, doctrines and practices, I will expose them upon fair terms, "in a plain, candid and unequivocal manner."

In calling in question the religious principles, which it is my understanding you advocate, I intend to have it explicitly avowed or denied by you, if I have understood 'the religious doctrines and practices,' which I have seen published by Mr. A. Campbell, are those, (in the main) for which I understand you 'to plead.' Am I correct? Respectfully Yours, DEWEY WHITNEY.

[*To be continued.*]

From the Colonizationist.

The Maryland Scheme.

The Boston Centinel not long since published a long communication to the Editor, from his class-mate, William G. Reed, Esq., of Baltimore, on the views and movements of the Colonization Society of that state, who, it will be remembered, proposed the establishment of a new Colony at Cape Palmas. After speaking of the situation of Maryland in reference to slavery, and of the desire of the people to be delivered from its evils, the writer says,

'We consider the slave an injured being, and an injurious member of our community. We desire his emancipation, that a blot may be wiped from our escutcheon, and that we may stand forth before the world not professors merely, but practisers also, of the doctrine "that all men are born free and equal." We desire his removal from among us, that labor may be honorable in every one, and the ennobling spirit of our institutions pervade all classes, unrestricted by prejudice or fear. But we say, to release and retain him among us, were to render his presence more injurious than before. To sell him to the South were to consign him to an almost hopeless doom. To drive him to the North were basely shifting a burthen from ourselves to others, in violation of the obligations of justice or friendship, and continuing upon our common country the evil of an alien population. Such an attempt moreover, would speedily rouse your own countervailing legislation, to prevent his ingress to your borders, as we saw in the movements of Pennsylvania but two years ago. What then must he do? linger here forever in bondage, or depart from the land altogether?'

In regard to the influence of colonization upon Slavery, Mr. Reed says,

'It seems to me that the attitude of Maryland at the present day, contrasted with what it was ten years ago, is decisive of the question, and affords ground for a confident hope that (if left unmolested to the quiet operation of unavoidable circumstances,) other Southern States will fall into our course, as they successively become frontier in relation to this subject, pressed by the ceaseless progress of liberal opinions, and new considerations of policy, through contact with others cultivated by free white labor. Be this, however, as it may, we desire in Maryland to try an experiment for ourselves. We have a free colored population, capable of occupying, with every advantage, a large portion of the African coast. We have thousands of intelligent and moral slaves, whose owners are ready to release them, on condition of emigration, and no other. The feeling is contagious. It obtains already, in no trifling degree, among the communities of the South, though the difference of our circumstances has developed it in Maryland, to a much greater extent.

We could even now, perhaps, procure a protective emancipation law, were an asylum abroad in readiness for our blacks, were they willing to go to it, and were it expedient, or even necessary for our purpose, to force legislation in advance of an equally diffused public opinion. With these elements of power, we have commenced our enterprise, by prohibiting forever the ingress of the colored race within our borders; and by appropriating a large sum for the transportation to Africa, or elsewhere, ***with their own consent***, such as are now free or may hereafter become so. This last mentioned act of a State already borne down with taxes for internal improvement, is, of itself, a sufficient pledge of our sincerity, and sheds additional light in our pecuniary views, when contrasted with the legislation of Virginia on the same subject. The law of Virginia, as I am informed, (for I have not read the act,) merely provides for the removal of such as are now free, thus adhering, as I understand it, to the original Southern principle mentioned above. Our act contemplates all now or hereafter to become free, showing unequivocally that the object of Maryland is emancipation.'

We extract also the explanation given in this letter of the principles upon which the new colony is to be conducted, and of the relation which will exist between the Maryland Society and the National Institution:

'In furtherance of this policy, we have found it expedient to establish an independent State Colonization Society, incorporated simultaneously, with the appropriation above mentioned. This Society, of which I am manager, has by the resolutions which I herewith enclose to you, recently determined to found a new Colony at or near Cape Palmas, a site supposed, upon many considerations of very ample and intelligent testimony, to present attractions to settlers equal, if not superior, to those of any portion of the neighboring coast. This measure was indicated by the necessity of the case. It was obvious that Maryland could receive the assistance of the Parent Society in her enterprise, only so far as might consist with its obligations to other portions of the country, whence it received contributions, and also with the well being of the colony at Monrovia itself. Hence it might often happen that emigrants might be ready to leave the State, but prevented for want of due preparation to receive them in Africa; and thus our principal object be greatly delayed. Besides, we think the prosperity of an infant settlement is best promoted by congenial sentiments and habits among the settlers, and that a colony from Maryland will possess these in a greater degree than one composed of emigrants from different States. We regard the interests of agriculture as paramount in new countries, and we hope to secure these by sending out, in the first instance, chiefly farmers, and directing the first efforts of the young community to clearing the country and providing an abundant supply of the first necessaries of life.

'Another feature of our plan, is to establish the colony on the *Temperance principle*, and receive no emigrant who will not engage to abstain from all use of, or traffic in, ardent spirits. A similar pledge will also be a necessary qualification for office, while the colony remains under our patronage. All these views, it will be perceived, are incompatible with dependence upon another society, whose duties are of a diversified character, which represents different interests, and is obliged to work with heterogeneous materials. We shall, therefore, act in our undertaking alone, but in the most harmonious spirit with the Parent Society, to whose beneficent influence we owe, in a great measure, our present happy prospects. Many of us are members of it, and shall remain so as our means permit. We consider its continued prosperity and high stand in public confidence of the greatest importance. It has a most interesting and delicate duty to discharge to the country at large. It should maintain with the utmost caution the neutral position it has hitherto occupied between the opposing views of the North and South.

'The moment it abandons this, and takes ground as a society, for any object beyond the establishment of a free and happy colony on the coast of Africa, it ceases to exist. But, working with a single eye to that end, it constitutes a point of union between benefactors of the colored race, however different their circumstances or various their motives. It is a school of wise and humane counsel to the black man—an arena, for friendly competition in the eloquent expression of christian sympathy with a wretched portion of the human family. Above all, it is a receptacle for scattered charities, and preserves an opening for manumissions, in States which cannot be expected to have colonies of their own for many years to come, and from which it might not be convenient for settlements from other States to receive emigrants. Thus, though the necessary and proper tendency of colonization is to fall, eventually, under separate State management, the American Colonization Society, if discreetly governed, will long, like the Temple of Jerusalem, remain a bond of national faith, among all the worshippers of Liberty who go up to its porches.'

From the Boston Christian Watchman.

Hints to Clergymen.

There appears to be a general propensity in young ministers to preach upon a class of subjects which have ever been—and will probably for some time to come continue to be—matters of controversy. Almost all seem to imagine, on entering the sacred desk, that they shall be more successful in explaining difficult subjects, and reconciling seeming contradictions, than their predecessors.

This arises, in part, from the nature of things. Young men think the world is greatly *advancing* in the work of improvement; the middle aged regard it as *stationary;* and the old suppose a *retrograde* movement has commenced; and so far as this feeling predominates, it influences their conduct. The young preacher, specially if he is of a sanguine temperament, enters the gospel field with higher hopes of reaping the fruits of his labors immediately, than he entertains after twenty years of experience.

Another reason why young men are apt to preach so much on controverted points is, that they suppose they have viewed these subjects differently; either in a new aspect or with *new light*.

A third reason is believed to be, a superficial education. By this is not meant that the intellectual course of our schools and colleges is not as thorough as it once was—though even this may be doubted—but that the present facilities for improvement necessarily take the student more out of the *world* than formerly, and while they cultivate mere *intellect* more, they neglect the *body* and the *heart*, and the *ordinary concerns of human life*, in the same proportion; and thus render the subject of this sort of education more a *monster* than he used to be. Hence his system of religious doctrine will be more monstrous; by which I mean that he will attach undue importance to particular doctrines, or at least, to his own method of explaining them.

That a minister, whether young or old, is in duty bound to *declare* the "whole counsel of God," I do not attempt to deny. But that he is bound to *explain* this whole counsel, is quite another thing. And that he is bound, even to *declare* it in *a single day*, and especially the very first day he ever preaches, I very much doubt. He may, indeed, in this way, give clearer evidence to what particular "school" he belongs; and he may convince a few individuals, that he is more wise or more "liberal," or is armed in brighter "panoply divine" than those who have gone before him. But he will, at the same time, probably disgust a hundred, where he pleases one.

These may seem like heavy charges on young ministers, but are they not just? Let it be remembered, I speak not of *all*, for I trust there are many exceptions to the general rule. But I do say that what I complain of *often* exists; and that wherever it exists, it is of evil tendency.

One or two ministers whom I love, and whose "praise" for piety and zeal, is in almost "all the churches," are exceedingly prone to this perpetual clearing up of mysteries, that is, of attempting it. In my own view, they *usually* leave their subjects more in the dark than they found them; and make more skeptics than converts.

There is another ministerial error akin to this, but still more common with the younger of this class of persons;—I refer to what might be called *intellectual* preaching. The *arguments* are logical and sound, but they are *learned;* and often unintelligible to three-fourths of the congregation. I have heard many an eloquent sermon, under the sound of which Christians would freeze, sinners sleep, and skeptics become more disgusted than before: and yet the preacher wondered how it was possible there could be such a want of interest in a subject so clear and so interesting to himself.

This intellectual preaching must be abandoned, or we must abandon Christianity. We must have more of the simplicity of Christ and Paul, and less of the philosophy of Aristotle and Plato, or we must abandon both these, and submit to the philosophy of Paine and Owen. If I were to select a species of preaching which would be most likely to advance slowly, but surely, the cause of modern infidelity, it would be the very preaching which is now often heard from many orthodox, (I will not say evangelical, for I dare not) pulpits; and from which its authors entertain the highest hopes of winning souls. It "plays round the head, but comes not to the heart;" nay the heart withers, sickens, or freezes under its influence. Shall I say that this species of preaching is tolerated any where within a thousand miles of the metropolis of New England?

Mr. Editor—Let not these sentiments be regarded, by the class of men for whom they are intended, as heretical, or visionary. They are the sentiments of *many;* and had I not heard them frequently uttered, and with much emphasis, your readers might never have heard them from A LAYMAN.

From the New-York Evangelist.

The Roman Catholic Church,
OPPOSED TO THE CIRCULATION OF THE BIBLE, AND TO THE READING OF IT BY THE PEOPLE.

The "prohibition of the Scriptures," like "keeping no faith with heretics," has in modern times become somewhat troublesome to papists; and therefore they attempt to get rid of it by boldly denying that it is a part of their system. Now lest any one should be in doubt on the subject, we quote a part of the decree of the Council of Trent, concerning prohibited books. It runs as follows: "Seeing it is manifest by experience, that if the Holy Bible be permitted to be read everywhere, in the vulgar tongue, more harm than good results thence, * * * therefore, * * * *whoever shall presume, without permission, to read or possess such Bibles*, may not receive the absolution of his sin, till he has returned them to the ordinary," or priest. And again, the same decree declares that all booksellers and others who shall in any manner supply the Bible to those who have not a special license or permission to read it, shall forfeit the price of the books, and submit to such punishment of their fault as the bishop sees fit to inflict; and the decree concludes by adding, "let no one buy or read those Bibles, without the permission of their pastors!"

Such is the decree of the Council of Trent, the commands of which are binding on all Roman Catholics. And this decree, even at the present day, has lost none of its force or authority; for *let it be remembered, that the Romish church claims to be infallible, and therefore by its own admission, must be unchangeable.* Perhaps it may be said, however, that any one who wished to read the Bible, would at once be permitted by the priest, to do so. In reply we say that if such were the case there could have been no reason for passing a decree, the manifest tendency and the object of which was to prevent the Bible from being read. But further—let us look at the practice of that church, for at least 1,000 years, to withhold the Scriptures from the common people. Did it ever permit the common people of any country, to have a translation of the Bible into their own language, until long after the Reformation? No! The doctrine of the Romish church on this point is well expressed in the words of Richard Du Mans, a member of the holy council of Trent, who declared in that council without opposition, "That the sacred Scriptures had become useless, since the school-men had established the truth of all the doctrines;" and that they ought not to be read, "because" (mark the reason) "all who read them" became "Lutherans," i e. Protestants!

But again, it is well known that after Wickliffe and Luther had given translations of the Bible, the Roman Catholic priests used all their influence to prevent the common people from reading them; as though the Bible were more to be dreaded that all books in the world. When Wickliffe published his translation, Pope Gregory issued a bull, in which he described him "as run into a kind of detestable wickedness, vomiting out of the filthy dungeon of his breast, divers professions, false and erroneous conclusions, and most wicked and damnable heresies." The object of this bull was to excite a persecution against Wickliffe; and though he was saved from it during his life time, yet so enraged were the Roman Catholics against him that after his death, they dug up his bones, and burnt them publicly to gratify their malice. Afterwards when Tindal published his translations, the King issued a proclamation commanding that "from henceforth no man, woman, or person of whatever condition, &c. shall after the last day of August next ensuing, receive, have, take or keep in his possession, the text of the New Testament, of Tindal or Coverdale's translation into English."

So, too, when Luther commenced the glorious work of the Reformation, and had printed the Scriptures in the German language, Pope Leo X. issued a bull against him, couched in the most virulent and abusive terms, in which he calls upon the Lord, and the apostles Peter and Paul, and upon the whole church of God, to rise up against these persons, whose hearts he declares "the Father of lies hath blinded, so as to lead them to wrest and adulterate the Scriptures, and to make it not the Gospel of Christ, but of man, or rather of the devil!" This bull also condemned all persons who should not surrender all Luther's books; and it was one of the chief means of exciting one of the most bloody persecutions which the world ever knew. We might tell of the thousands who were slain in it; but our limits confine us to a single example of martyrdom for the Bible's sake, that of Richard Hunne, who was murdered by the Papists, in 1514, in his prison in London. He had been confined for various religious offences, one of which was "that he had in his keeping divers English books prohibited and damned by the law, as the epistles and gospels in English;" and it was also charged against him, "that he defendeth the translation of the Bible into the English tongue, *which is prohibited by the laws of our holy mother church!*"

From facts like these it is perfectly evident, that it has ever been well understood to be a law of the Roman Catholic church, that the common people are to be prohibited, as far as possible, from reading the word of God. Look at this! God commands all to "search the Scriptures;" but the Romish church declares, that so far as they can prevent it "it shall not be done." We know it is claimed by that church, in the way of self-vindication, that she does not utterly prohibit the reading of the Scriptures—that in certain circumstances she does permit them to be read. But how does this alter the case? God calls upon all the ends of the earth to look to him and be saved, and commands that his gospel be proclaimed to every creature; but the Romish church presumes to decide that none shall hear these words of the Saviour except it be by her permission. Her permission! What blasphemous arrogance! What impious presumption! Is it possible to imagine greater contempt of divine authority, or more direct rebellion against the majesty of heaven, than is involved in this very claim, that in certain cases, she does not permit the reading of the Scriptures? Reflect upon it for a moment. The GOD OF HEAVEN sends the revelation of his will to all mankind; and the Roman Catholic church occasionally allows them to glance at its pages! He speaks to HIS creatures; and she claims that she does not absolutely forbid HIM to do it—that she does not in all cases prohibit them from hearing what HE says—nay, that in certain circumstances, she graciously permits it! Wonderful kindness! Astonishing condescension! CAN SHE BE ANTI-CHRIST? X. X.

The Press and Popery.

"Hereby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be open, times compared, truth discerned, falsehood detected, and with finger pointed, and all through the benefit of printing. Wherefore I suppose that either the Pope must abolish printing or seek a new world to reign over, or else as this world standeth, printing doubtless will abolish him. But the Pope and all his college of Cardinals, must this understand, that through the light of printing, the world beginneth now to have eyes to see and heads to judge. He cannot walk so invisibly in a net, but he will be spied. And although, through might, he stopped the mouth of John Huss before, and of Jerome, that they might not preach, thinking to make his kingdom sure; yet instead of John Huss and others, God hath opened the *press* to preach, whose voice the Pope is never able to stop, with all the power of his triple crown. By this printing as by gift of tongues, and as by the singular organ of the HOLY SPIRIT, the doctrine of the Gospel soundeth to all nations and countries under heaven; and what GOD revealed unto one man is dispersed to many, and what is known to one nation is opened to all."—*John Fox.*

As all the waters meets in the sea, and as all lights meet in the sun, so all the perfections and excellencies of all the saints and angels meet in Christ. Nay, Christ hath not only the holiness of angels, the loveliness of saints, and the treasure of Heaven, but also the fullness of the godhead, and the riches of the Deity, a fullness of grace, of knowledge, of love, of glory. —*Dyer.*

The devout sensations of the heart and the feelings of celestial influence, procure a deliverance from the irksome intenseness of disconsolate thoughts, and the perplexing concernments of the world.—*Messinger.*

If you can be well without health, you can be happy without virtue.

Revivals.

Johnson, Vt.—Rev. E. B. Baxter writes to the Editors of the Vermont Chronicle, dated, Morristown, October 29, 1833.

In the month of August last, I first visited and preached to the congregation in the town of Johnson, eight miles from this. I found the church as a body, rather cold and disheartened, being like sheep without a shepherd; made an effort to bring the church together, and up to the work of revival. A goodly number did come up to the work, but it was by no means as great as it should have been. I appointed a one day meeting on Thursday, and we continued it from day to day over the following Sabbath. I had no minister of our church to assist me, yet God made bare his holy arm in the revival of Christians and the hopeful conviction and conversion of a goodly number, say 10 or 15, during that time. The second Sabbath that I spent in that place, I administered the Lord's Supper. We spent Friday and Saturday as preparatory to the communion. The season was one of thrilling interest, and will, I doubt not, long be remembered by many. In short, in relation to the reformation in Johnson, which has been among the different denominations, but now to a great extent is suspended, though we cannot tell of hundreds converted, nor any great and marvellous works wrought beyond the ordinary method in which God saves sinners, yet I am authorized, I think, to say, that the work has been evidently still, deep, and very solemn, and that the young converts, which number 50 or upwards, are decided in Christian experience and character. Numbers have united with the different denominations in town; perhaps about equal numbers to Baptist, Methodist and Christ-ians. Nineteen have recently united with our church, and probably as many more will be added soon by profession and letter. It is thought that the church was never in a more healthy state than at this time.

Morristown.—Of this place Mr. Baxter says, I have labored here one half of the time for seven months past. There has nothing appeared of special interest, till the commencement of September last, when it was apparent that some of the members of the church were revived, and awake to the interest of the church and of the souls of impenitent sinners. Preparations were made for a protracted meeting, which was held here in union with the Baptist church. It commenced Sept. 24, and continued for seven days in succession at the meeting house, and three or four days in different neighborhoods in town. The meetings have resulted in the hopeful conversion of about thirty impenitent sinners, and we hope backsliders have been reclaimed and Christians refreshed. The hopeful conversions have been principally among the youth.

Mr. Baxter adds, "I have held five protracted meetings since last April, from four to thirteen days continuance. There has more or less good evidently resulted from the meetings, in the hopeful conversion of sinners and awakening of Christians to the more faithful discharge of duty to God, themselves, and their fellow men. In the several places are numbered not far from 200 hopeful conversions. The young converts that have been gathered into the churches in this region, so far as I am personally acquainted, very generally "stand fast in the liberty wherewith Christ has made them free." There are probably as many as fifteen or twenty that the Head of the church designs for the gospel ministry; and if the proper means are used by the churches to bring them forward, the church and world will soon be cheered and blessed with a great reinforcement of efficient ministers."

Connecticut.—Waterbury.—A correspondent writes us, 'Last week I attended a protracted meeting at Waterbury, The results of the meeting are favorable. I was called to attend a protracted meeting a few weeks since, in Hillsdale, Columbia County, N. Y. where a small Presbyterian church was recently organized. A revival commenced with the meeting. About sixty have united with the Presbyterian church. Appearances indicate a revival in immediate prospect. We are hoping and praying that, at the close of this year, it may not be said as was said at the close of the last, 'There has not been a revival in Litchfield County."

A friend, who is not a stranger to revivals, nor an enthusiast, informs us that he never saw plainer indications of the power of God operating on the hearts of sinners, and on the hearts of christians than at the protracted meeting in West Suffield a few weeks since. The scene was silent, solemn, melting, while the simple truths were addressed to the understandings and consciences of men.—*Ct. Obs.*

Southington.—A correspondent from Southington says, 'We are now favored with a powerful revival of religion. It has been of about three weeks continuance. We have, probably, between fifty and sixty converts, and the work is going on.

We regard it as a time of great interest to our churches. The spirit of the Lord seems to be coming nigh them again, and if nothing interposes to prevent the blessing, the scenes of the former years may return to us. So far as we can discover, there is on every side, both among pastors and people, a disposition to look to God for success and not to men—and an increasing desire for those prolonged, and powerful seasons of enquiry after the ways of Zion, of which there have been many in this favored land. We anticipate, too, a judicious employment of the means of promoting revivals. While seasons, more or less protracted, for communicating and listening to the truths of the Gospel, will be sought, the experience of former years has made both pastors and people better acquainted with the proper time and object of such seasons. They are not, if we can rely on the united voice of all with whom we have had an opportunity to exchange sentiments, to be introduced for the purpose of awakening a church from stupidity; nor for the sake of doing up, in a few days, and with more expedition, the work of a revival, that christians may fall asleep again with the comfortable reflection of having labored so hard they may now lawfully give themselves a while to repose.—*Ib.*

Champlain, N. Y.—The Rev. Joel Fisk writes to the Editors of the Vermont Chronicle, dated, Essex, N. Y. Oct. 28, 1833.

The Lord is beginning to revive his work again in this section of country. A few weeks since, I had the privilege of attending an interesting protracted meeting in Champlain, The meeting commenced on the 8th of this month, and continued three days; and it will long be remembered by that people, as a season of "refreshing from the presence of the Lord." The church made preparation before hand for a visitation from on high. Some days previous to the commencement of the meeting, several committees were appointed to visit all sections of the town, and the adjacent parts of Canada. A day of fasting and prayer was also observed, when the whole church humbled themselves before the Lord, and solemnly renewed their covenant.

So "the way of the Lord was prepared." The two first days of the meeting, the congregation was almost entirely composed of professed Christians; and they, on the second day, were in deep distress because no sinners came to be converted. And this distress did not end in mere feeling, for it impelled to action. Accordingly, on Thursday morning, many of the brethren, instead of coming to the meeting, went out into different parts of the town, and invited and urged the unconverted to come to the house of God—and they came, and by the influence of the Holy Ghost in sending home truth to their hearts, they were soon convicted of sin.

New-Hampshire.—We copy from the New-Hampshire Observer, the following extract from the Narrative presented to the General Association of that State at their late annual meeting at Keene:

Although in most of the reports, which have been presented, there has been a complaint of religious declension the past year; yet it has been one of much mercy, in regard to conversions and additions to our churches. The whole number added by profession is 814, being considerably more than were annually added before in 1831 and 1832. The churches to which the largest accessions have been made, are Chester, Francestown, Hinsdale, Jaffrey, Lyme, Nashua, Pembroke and Pittsfield.

The additions to the church in Hinsdale, are the fruits of a revival, which commenced in November last, and which "appeared to result from the divine blessing on a course of pastoral and lay visitation from house to house. Scarcely had these visits been commenced, when there were found those who were anxious about their salvation." "The work went forward favorably till February, when a protracted meeting was held. At this meeting the halting were brought to a decision; some of the careless and opposed were awakened and hopefully converted.—The church has arisen from 15 to 50; from three male members to fifteen; and eleven family altars have been erected. The church in Pittsfield also owes the accession of 32 to her number, to the special influences of the Holy Spirit.

The churches in Hopkinton Association, have adopted a course of mutual visitation, which promises much in promoting the prosperity of the churches in that body. The plan is simply this: By invitation, two sister churches send a delegation of five members each to another church, to visit all her members, on a certain day, for the purpose of mutual religious improvement; so far as is practicable, meetings are held by these lay brethren in the evening in the several districts in the town. On the following day a general meeting is held, at which the pastors of those churches preach, aiming especially to confirm churches in the faith; to stir up their minds to the duty of constancy and zeal; and thus prepare them for a continued revival of religion. The effect thus far has been signally happy, and we recommend the plan for the adoption of the churches in our connexion.

Rev. Joseph Wolff.

Translation of the Letter of the Grand Mogul to the Rev. Joseph Wolff.

"The seal of Aboonaar, Moen
Ooden Mahummud Akbar Shah
Padshah Ghazee:

"Know you, the Rev. Mr. Wolff, the faithful and the well-wisher, on whom descendeth the mercy of the high (King Akbar Shah,) that you who attend at this Court (on which the world places reliance,) presented your fidelity and the earnestness of your devotion to the presence. The presence derived much pleasure and gratification from your knowledge and wisdom—you are to consider yourself always enjoying the royal favor which is blended with your happy circumstances. For the rest, think that you are honored with the royal favor."

Autographic Letter from the King of Oude to the Rev Joseph Wolff.

"His Majesty cannot refrain from expressing to the Rev. Joseph Wolff the pleasure that he derived from his visit.

"His Majesty being satisfied with Mr. Wolff's alents, and anxious to learn an account of the countries and holy places he had visited, would wish that he remained here for a short time; but as his departure is so prompt, his Majesty bids him farewell, wishing the Rev. Mr. J. Wolff every prosperity and happiness"—*Cal. Cour.*

Switzerland.

OUTRAGES AGAINST PIOUS DISSENTERS.

The following outline of some events that occurred at Switzerland, *Canton de Vaud*, at *Vevay*, we take from the last number of the *Archives du Christianisme*:

Toward the latter end of August, a feast, called the *feast of the vine dressers*, was to be held according to the usual custom. But the stricter Christians, along with some who thought such a fete improper during the present state of the country, were opposed to its celebration. Two or three of the dissenting preachers spoke of it as heathenish, idolatrous, and as an improper amusement for Christians. This excited much angry feeling on the part of the pleasure-loving portion of the citizens, as well as those who, in the capacity of innkeepers, &c. hoped to profit by the occasion. An attempt was made to disturb one of the Christian assemblies by covering the seats and pulpit of the place of worship with *assafœtida*.—This, however, became known, and failed of success. On the evening of the 29th (August,) a meeting was to be held in the house of a citizen named Durand. This being known, a mob collected to prevent the assemblage. When the Pastor, M. Rochat arrived, an attempt was made to take his life, and it was with the greatest difficulty that the magistrates and others succeeded in getting him to a place of safety. He was conducted to a public house, but an immediate attack being made, the house itself became almost a ruin. M. Rochat was finally restored to his family, though covered with blood caused by the pelting of stones and assaults made upon his person by hand. He fled to Lausanne.

The sad result to the pious dissenters, is the enforcement of a law of 1824, by which, as we understand the matter, they are completely deprived of their dearest religious privileges. So the laws are made to protect the lawless, simply because they chose to disturb society by the persecution of men who, conscientiously, but without any attempt at force, opposed what they conceived sinful amusement.

We add; from the recent history of Switzerland, as well as all the adjoining countries, it is manifest that much blood must be spilled, before the religion of Christ, as Americans understand it, can be even tolerated. Hatred to the Gospel is not the less cruel, for being nominally Christian.—*Ep. Recorder.*

Bishop England and Mr. Willis.

Bishop England has commenced a newspaper dispute with our countryman, Mr. Willis, who has recently visited Rome, and told his friends in a series of letters, the things which he has seen in that city and country. The information given in the following paragraph has seriously disturbed the repose of the good Bishop of Charleston, and is made the subject of a long letter of explanation, correction, &c.

In one of his letters, Mr. W. says—"I was at a crowded *soirer*, at one of the noble houses of Rome. A *prima donna* from the opera was singing in one room, and card tables, covered with gold and silver, filled three others, and every second player was a dignitary of the church, in dainty pumps and with gold snuff box and jewelled fingers, complimenting and flirting with all the bright eyes and merry faces around him. The penitential *miserere* passed through my mind, and the thick iron grates through which alone ladies are allowed to witness the ceremonies of the chapel! I passed on to a pretty silken boudoir, at the end of the long suite of apartments, and was welcomed by the handsomest man in Rome, a priest, and the son of a wealthy and noble family, who was half reclining upon the cushions of a divan, and playing with the scarf of one of the loveliest women of the society here, while two others endeavoured to draw him into conversation. I could not help continuing my reflection, and contrasting this clerical dandy, with his handsome black curls redolent of perfumed oils, his buckles of chased silver, his Parisian gloves, with a large emerald worn outside, and his attitude and employment of mere pleasure, with the ministers of a religion professing the same master, in our own country. There are, of course, priests in Rome, who are sufficiently humble in dress and manner, but nothing can exceed the sumptuousness and style in which the cardinals live, as well as all who, from birth or fortune, have a certain personal consequence. Their carriages and horses are the most splendid in the world, their large palaces swarm with servants, and their dress has all the richness of that of princes, when they are abroad. One can scarce see their *scarlet* caps, *scarlet* carriages and trappings, *scarlet* robes and stockings, without remembering a certain 'lady of *Babylon*.'"

The Bishop, in commenting on this, admits that such parties are held at Rome, but thinks Mr. Willis is mistaken in respect to the night on which this was held. The Bishop further admits that the Romish Clergy, the Cardinals, Bishops, and Priests attend these *soirees*, that he has seen them play at cards, but he thinks they do not gamble for money! Moreover, he says in these very words, that—"There does not exist a more correct, and upright, and moral body of men than the clergy of the city of Rome"!!! This recommendation of the Romish clergy to the citizens of our country will undoubtedly pass for what is worth. —*S. R. Tel.*

GOOD NEWS FROM PENNSYLVANIA.—We understand that the Executive Committee of the Pennsylvania Temperance Society are excited to jealousy by the indefatigable labors of the Albany gentlemen, and are resolved to make a grand effort this winter, in this noble and important cause. At their solicitation, the Rev. John Marsh, General Agent of the American Temperance Society, will be stationed this winter in Philadelphia, to co-operate with them. We presume one plan of the committee will be to organize the city and county of Philadelphia in ward and village societies, similar to those which have proved so efficient in *some* sections of this city. Another important object will be to have some good meetings in Harrisburg, during the session of the Legislature. Mr. M. called on us this week, with the greetings of an old friend and fellow-laborer, as he was passing through town with his family. May success attend him. And if he should not get the work all finished *this winter*, we hope he will stay longer in Philapelphia.—*New-York Evangelist.*

NEW MISSIONARY BOARD.—At the recent meeting of the Synod of Tennessee, the following resolutions were adopted:

"Whereas this Synod feel that it is binding on the Southern Churches to do more than they have hitherto done for the cause of Foreign Missions, and whereas this Synod has been informed that it is in contemplation this fall to organize a Southern Board of Foreign Missions to co-operate with the A. B. C. Foreign Missions and other Missionary Societies in the great work of evangelizing the world, therefore,

"Resolved, That this Synod is decidedly in favor of the organization of a Southern Board of Foreign Missions, and if pleased with the plan when its details shall be more fully laid before them will, relying on the blessing of God, most cordially sustain it by their prayers, their contributions and their influence.

"Resolved 2nd, That Rev. Messrs. Fred. A. Ross and Gideon S. White be and hereby are appointed delegates fro this body to confer with the Synod of South Carolina and Georgia, at its session to be held at the town of Columbia on the first Thursday of Dec. next, in reference to the organization of such a Board."

EVANGELICAL LUTHERAN SYNOD OF VA.—We understand that at the late meeting of the Evangelical Lutheran Synod of Va. held in the town of New Market, in Shenandoah county, the Rev. Wm. M. Atkinson was present as agent of the Va. Bible Society. Mr. A. fully explained to the Synod the objects of the society, immediate and ultimate, whereupon that body by a unanimous vote, expressed their high approbation of those objects, and immediately recommended to the people of their charge, to co-operate with the Bible society in promoting the interests of the kingdom of Christ.

We understand that Mr. Atkinson was greatly gratified at the affectionate reception given to him by the Synod, and still more by the earnest afforded by the rising spirit of devotedness to Christ, and holy enterprise in this cause, and of the good influence which that Synod is about to exert in the valley of Virginia.—*South. Tel.*

"*What have the missionaries done for the Hottentots!*—This question according to Dr. Philip, was put to a Hottentot belonging to the Institution at Bethelsdorp, in South Africa, by I. T. Bridge, Esq. and Major Colebrook. His answer contains one of the best possible illustrations of the nature, value and efficiency of the influence exerted by Christian missionaries over a heathen population? With such results before him, what Christian can withhold his hand or heart from co-operating in the enterprise of converting the world?

"What have the missionaries done for the Hottentots!"—When the missionaries came among us we had no clothing but the filthy sheep skin kaross; *now* we are clothed in British manufactures. We were without letters; *now* we can read our Bibles or hear them read to us. We were without any religion; *now* we worship God in our families. We were without morals; *now* every man has his own wife.—We were given up to licentiousness and drunkenness; *now* we have among us industry and sobriety. We were without property; *now* the Hottentots at Bethelsdorp are in possession of fifty wagons and a corresponding number of cattle. We were liable to be shot like wild beasts; and the missionaries stood between us and our enemies." Were the same question to be asked the same person or any other Hottentot now, he might greatly enlarge the catalogue.

WESTERN LUMINARY.

LEXINGTON, KY.
WEDNESDAY, DECEMBER 4, 1833.

Gradual Emancipation Society.

We are gratified to be enabled, through the kindness of a friend, to give below the original proposal for the formation of this society, together with a list of the individuals who have enrolled their names as members. We believe the following list contains the names of all the subscribers to the proposal; if, however, we have inadvertently omitted any, we should be glad to be informed of the fact, that the necessary correction may be made.

The proposition for the organization of such a society as is contemplated, was first publicly made, we believe, about three years ago. It will be perceived, by "The Proposal," which we subjoin, that the society was to be organized as soon as fifty signatures for membership were procured. More than that number are contained in the list which we publish to-day; and there consequently remains no obstacle to the commencement of efficient action with reference to this important subject.

We are authorised to state, that a public meeting of the gentlemen who have signified their wish to become members of the proposed society, will be held in this city on Friday next, 6th inst. As it is particularly desirable there should be a general attendance of the members, it is hoped none who can attend will be absent. We subjoin the original proposition, and the list of slave-holders who have enrolled their names.

THE PROPOSAL.

Several citizens, slave holders, under a full conviction that there are insurmountable obstacles to the general emancipation of the present generation of slaves, but equally convinced of the *necessity and practicability of emancipating their future offspring*, are desirous that a society be formed for the purpose of investigating and impressing *these truths* on the public mind, as well by example as by precept; by placing themselves, immediately, by mutual voluntary arrangement, under a well regulated system for gradual emancipation, such a system as they would recommend to their fellow citizens for adoption as the law of the land. In this view, it is proposed to all slave-holders of every religion, opinion, or country, who are willing to abolish slavery by the gradual emancipation of the coming generation, to form themselves into societies, having these great and glorious objects in view.

Persons inclined to make the experiment, will forward their names to the Publisher of the Western Luminary, Lexington. And so soon as the names of fifty slave holders are obtained, a meeting will be notified for the purpose of forming an institution and organizing the society.

Members Pledged.

William R. Hynes, Bardstown.
Samuel K. Snead, Jefferson county.
J. M. C. Irvin, Fayette county.
R. J. Breckinridge, "
A. J. Alexander, Woodford county.
Charles Alexander, "
J. R. Alexander, "
James McCall, Rockcastle county.
John Wallace, Fayette county.
Norman Porter, Lexington.
Thos. T. Skillman, "
George Clarke, Fayette county.
James Blythe, Lexington.
George W. Anderson, Fayette county.
James G. McKinney, Lexington.
James H. Allen, Fayette county.
James McDowell, "
J. S. Berryman, "
Thomas Cleland, Mercer county.
John Green, Lincoln county.
Rob't. A. Lapsley, Caldwell county.
John L. Yantis, Lincoln county.
Michael G. Youce, Danville.
P. G. Rice, "
John C. Young, "
Rowland Chambers, Cedar Grove.
Geo. M. Chambers, "
John C. Richardson, Fayette county.
William. E. Ashmore, Versailles.
Samuel Wingfield, "
Sam'l V. Marshall, Woodford county.
Rob't. Moffett, "
C. P. Bacon, Frankfort.
Hugh Foster, Fayette County.
J. T. Edgar, Frankfort.
J. C. Harrison, Fayette County.
Samuel Laird, "
Madison Allen, Jessamine county.
William D. Jones, Mercer county.
John M. Foster, Frankfort.
Robert Scroggin, Paris.
David Waller, Hardin county.
Robert Stuart, Fayette county.
Louis Marshall, Woodford county.
John Steele, "
C. Wallace, "
James C. Todd, Fayette county.
William Armstrong, Mercer county.
David Weller, Hardin county.
J. D. Paxton, Danville.
Samuel Warren, Lincoln county.
John H. Bell, Fayette county.
Daniel Yieser, Danville.
W. Miller, Louisville.
James Wier, Lexington.

Fayette County Temperance Society.

This society numbers at present considerably upwards of a thousand members, *one hundred and thirty* of whom have been added within the last few weeks.

At a meeting of the Executive Committee of the society, on Friday last, the following resolutions were unanimously adopted:

"*Resolved*, That the monthly meetings of the society be resumed, and that they be held on the first Friday in each month in the churches as heretofore, by rotation, unless otherwise specially directed by the Executive Committee.

Resolved, That S. Chipley and Wm. Richardson be a standing committee of arrangements to procure addresses to be delivered at the monthly meetings.

Resolved, That forty copies of the Temperance Recorder, published at Albany, N. Y. be ordered for the society, for gratuitous distribution by the Executive Committee."

The next regular monthly meeting of the society will be held in the First Presbyterian Church on Friday, the 13th inst.

The organization of a Temperance Society, exclusively for young men, has for some time occupied the attention of the friends of the temperance cause in this city. The subject has been agitated not only by the young men themselves, but also among the more advanced in age; and the general sentiment among the friends of the cause appears to be, without a dissenting voice, so far as we have learned, that it is highly expedient such a society should be formed.

The proposed measure has our hearty approbation. Much could be said in its favor;—but we will not detain our readers from the appropriate suggestions of "Juvenis" on this subject. We would only remark, in addition, that the propriety of the organization of such a society as the one proposed, was discussed at a late meeting of the Executive Committee of the Fayette County Temperance Society, and the measure met with their unanimous approval. We are also authorised to say, that a public meeting will be called, during the ensuing week, for the purpose of organizing the proposed society.

For the Western Luminary.

Young Men's Temperance Society.

MR. EDITOR,—I observed a short time since, an article in the Western Luminary, recommending the formation of a "Young Men's Temperance Society." I highly approved of the views of the writer of the article, and hoped at the time, that his suggestions would, before this, have produced active efforts on the part of the friends of Temperance, for the formation of a society of this character. I am pleased to see, that although there has been no direct measures taken for the furtherance of this object, it has produced sufficient interest to cause it to be agitated in the minds of some of our citizens; and so far as I can learn, it has met with the most cordial approbation of the friends of the general cause.

That Temperance Societies exclusively for young men, have been productive of incalculable good, in different parts of our country, there can be no doubt. Many young men have been induced to associate themselves in a society of this description, who through prejudice, or some other feeling, would not have become members of the general society. And there are reasons for this. When young men are called upon to act in a body, on subjects of a moral nature, their pride of character, if no other feeling, induces them to act with more energy, and unanimity, than when acting in a promiscuous body. They are addressed as those who are entering upon the threshhold of life, as those to whom the destinies of our nation will be committed, who will shortly be the bulwark, and defence of our country. If our country should ever suffer from foreign invasion, and the young men of our nation were called on to stand in her defence, where is the American youth, who would not esteem it a privilege to bear the sacred banner of his country, and bleed in her defence! Should civil commotions arise in our land, the security of our union would greatly depend upon the decision, and promptness with which the young men of our country would act in such an exigency. The influence and responsibility of young men, needs not to be urged upon them, a bare hint is sufficient to make them see and feel them in their fullest extent. I am fully convinced that our young men are prepared to act on this subject, and it is only necessary to have a public meeting called as soon as practicable, to form a society of the description spoken of above.

JUVENIS.

ANNIVERSARIES.—The friends of Temperance and Colonization are referred to the notices in to-day's paper, respecting the annual meetings of the Kentucky Temperance Society and the Kentucky Colonization Society, to be held at Frankfort, on Tuesday and Wednesday, the 7th and 8th of January. We hope the request, on the subject of sending delegates to these meetings from the auxiliary societies, will be generally complied with.

CIRCULATION OF THE SCRIPTURES.—The British and Foreign Bible Society have circulated, in twenty-five years, *eleven millions* of copies of the Bible, in *one hundred and fifty* languages; at a cost of about *fourteen millions* of dollars.

During the year 1831, this society distributed among the Roman Catholic population of different countries, 38,787 copies of the Bible.

More than two hundred of the Roman Catholic schools in France have, within a few months, made application for copies of the Scriptures. It is thought the French government now favors the introduction of the New Testament into the schools of that kingdom.

Miscellaneous Items.

The Medical Department of Transylvania University numbers at present upwards of *two hundred and fifty* pupils;—a larger class than has assembled here for several years; and, we are informed, the largest Medical class in the United States, with the exception of those in Philadelphia.

The present Freshman class in Amherst College is composed of eighty-five young men; *fifty-nine* of whom are professors of religion.

The Charleston, S. C. Bible Society has, within 14 years, contributed about $20,000 to the Bible cause, and circulated near 20,000 copies of the Scriptures.

The causes of the late dreadful disaster on board the steamboat New-England are undergoing investigation, by a committee appointed for that purpose. Professor Silliman, of Yale College, is chairman of the committee. They will publish a report.

Eight hundred cars are now running on the Rail Road from Baltimore to Fredericktown; and *four hundred* more are about to be added. So say the Baltimore papers.

According to a memorandum kept by Dr. Cathcart of York, Pa. 156 murders have been committed in the United States during the present year.

Upwards of $1000 have recently been subscribed in Baltimore by six individuals, in aid of the Maryland State Colonization Society.

Florida is about to apply to Congress for admission into the Union, as a state.

The number of clergymen of the various denominations, in the state of New-York, is estimated at 1,750; of which number about 500 are Presbyterian.

Great distress has been occasioned, both in India and in England, by the failure of several very extensive trading houses in Calcutta. The aggregate amount for which four of the houses have failed is, £12,000,000.

It is stated by the Journal of Commerce, that the Roman Catholic Bishops of the United States receive annually a very large sum of money from Rome, which each individual disburses according to his own opinion of the best way to promote the interests of his church in this country. It is said the Bishop of Ohio alone receives upwards of $25,000 yearly, of this money.

THE PRESBYTERIAN PREACHER.—The November number of this work,—which has just reached us,—is occupied with a sermon from the pen of the Rev. Ezra Fisk. D. D., a professor in the Western Theological Seminary. This discourse, as we learn by a note accompanying it, was delivered before the Presbytery of Hudson, New-York; and is published at the unanimous request of the members. It is founded on 2 Tim. 1: 13, "Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus."

For the Western Luminary.

Teachers' Association of Fayette County.

Pursuant to public notice, a meeting of the Teachers of Fayette County, was held in a room of the Grand Masonic Hall, on Saturday the 22nd inst. at 11 o'clock, A. M. Mr. JOSIAH GAYLE was chosen Chairman of the meeting, and GEO. W. COONS appointed Secretary.

The Committee composed of Messrs. Tracy, Phillips, and White, who were appointed at the last meeting, to draught a constitution for the regulation of this association, brought in a report.

The following constitution, was then unanimously adopted:

ARTICLE 1. This society shall be known by the name of the "Fayette County Association of Teachers," auxiliary to the "Kentucky Association of Professional Teachers."

ARTICLE 2. The leading objects of this association shall be, to promote mutual improvement, and the general interests of Education.

ARTICLE 3. The officers of this society shall be, a President, Vice President, Secretary and Treasurer; who shall be choson by ballot, semi-annually, except the President, who shall be elected quarterly.

ARTICLE 4. The President, Vice President, and Secretary, shall constitute an Executive Committee, whose duty it shall be, to make out appointments of duties to individuals, carry on correspondence with other associations and individuals, and do whatever else they may judge will promote the interests of this association, during its recess.

ARTICLE 5. The association shall meet on the second Saturday of each month.

ARTICLE. 6. The exercises at the meetings shall be generally, the reading of essays on subjects assigned, and the free discussion of any topic connected with the subject of education.

ARTICLE 7. Any Teacher in this county may become a member of this association, by signing the constitution.

ARTICLE 8. The President shall deliver an address, on taking the chair.

ARTICLE 9. If any member fail in the performance of a duty assigned, he shall be required to render an excuse, which if not considered valid, shall be noticed in the minutes.

ARTICLE 10. Any amendment offered to this constitution shall be laid on the table, at a meeting previous to the one in which it is acted upon.

After the adoption of the constitution, the society went into an election of officers; when the following persons were chosen officers of the Society: REV. I. VAN DOREN President, J. L. TRACY Vice President, G. W. COONS Secretary, J. M. PHILLIPS Treasurer.

On motion of REV. I. VAN DOREN,

Resolved, That the proceedings of this meeting, together with the constitution of this association, be published in the papers of this city.

On motion of J. M. PHILLIPS,

Resolved, That we adjourn to meet on the 2nd Saturday in December next, at 11 o'clock, A. M. in the room of Mr. Culver, in the Grand Masonic Hall; and that the Teachers of this county, be earnestly and respectfully solicited to attend the meeting.

JOSIAH GAYLE, *Chairman.*
GEO. W. COONS, *Secretary.*

For the Western Luminary.

FEMALE BENEVOLENT SOCIETY.—TREASURER'S REPORT FOR 1833.

Money received from subscribers for the relief of the poor of the town,	$66 12
Collection in the First Pres. Church, by Rev. N. H. Hall,	8 00
Interest on Medical Hall stock,	12 00
From the proprietor of the Cosmorama,	7 35
Donations from two gentlemen of Lex.	10 00
	$103 47
Balance on hand from 1832,	27 52
	$130 99
Money expended for the poor of Lex.	99 18
Leaving a balance in the Treasury of	$31 81

A. V. SAYRE, *Treasurer.*
Lexington, Nov. 4, 1833.

OFFICERS FOR THE ENSUING YEAR.

Mrs. John Norton, President,
Mrs. E. Ross, 1st Vice-President,
Mrs. Ann Blair, 2d Vice-President.
Miss Jane Short, Secretary.
Mrs. A. V. Sayre, Treasurer.

Managers.

Mrs. Elliott, Mrs. Bell, Mrs. Freeman, Mrs. Patrick, Mrs. Bruen, Mrs. Orear, Mrs. Putnam, Miss Montgomery, Mrs. Davidson, Miss McBean.

For the Western Luminary.

DEBATE ON CAMPBELLISM.

QUESTION 2. *Is faith in Jesus Christ produced alone by divine testimony, without any operation of the Holy Spirit?*

1. It was urged, in support of the affirmative of this proposition, that if faith in Jesus Christ is not produced alone by the testimony without any operation of the Holy Spirit, that the testimony is incompetent to produce the results for which it was designed; and that on any other principle the record would be imperfect.—And, it was asked, if the Holy Spirit produces faith, where would be the necessity of testimony at all? Where the utility of divine revelation?

This was considered by me a legitimate subject for investigation, and the question a plain one. The sources of information, the word of God. It was admitted, that divine testimony is needful not only to decide cases of controversy, but also in the production of faith. That we, as a branch of the church of Christ, gave as satisfactory evidence of our belief in the need of divine testimony, as the sect whose views I am opposing. Especially, if the circumstance of disposition and united effort, with other evangelical denominations, and philanthropists, to put a copy of the word of God, the divine testimony, or sacred record, into the hands of every family in the United States, is evidence. If the funds contributed to send the gospel, the divine testimony, to the heathen is any evidence of our belief of the need of such testimony, then surely we give as satisfactory evidence as a people who never co-operate in any of the benevolent objects of the day.

But the question is not, whether divine testimony be needful. Every one must admit, that without testimony there can be no faith; that faith has to do with testimony. That faith cometh by hearing, and hearing by the word of God, or divine testimony. But it is, whether testimony produces it *alone*, or without any operation of the Holy Spirit? or whether it comes by the word of God *alone*, without any divine influence? The circumstance of its coming by the word of God does not prove that the word of God is the efficient agent in producing it. That it is an *instrument* we admit, but that it is an *agent*, we deny. The reasonableness of the claims of the gospel are developed on the face of the record. The testimony is clear and explicit. The revelation of God is perfect; it is clear as the sunbeam. It is a light to the *feet* and a lamp to the path. It exposes to man his real character. It discovers to him the only remedy, *Christ*. It was not necessary that it should have been any more explicit. It is as really adapted to the situation of man as infinite wisdom could adapt it. But now what of all this? The heart of the very beings to whom it is addressed, are opposed to the testimony. While it lays open the baseness of their rebellion, the criminality of their departure from God; whilst it threatens them with ruin, and invites them, by the hope of mercy, to the abandonment of their iniquities, still their prejudices are so strong against the principles of government the testimony developes, that they are called by the record itself, enmity against God—or, at least the mind in which such prejudices exist, is so called.

2. The word of God no where tells us that faith in Jesus Christ is produced *alone* by divine testimony, without any operation of the Holy Spirit; and no evidence can be brought from the word of God to prove the theory asserted in the affirmative of the proposition.—When such testimony is introduced as asserts the indispensable necessity of divine testimony in order to faith, that testimony never declares that it is the sole agent and instrument by which faith is produced. And because the necessity of testimony is urged by the record, as, "how shall they believe in him of whom they have not heard," &c. it does not follow, that faith will be produced by the simple announcement of the testimony. If so, all who have heard the testimony, would infallibly be believers. Because planting and watering must be in order to increase, it is no proof that planting and watering are the *efficient causes* of increase. I have planted, says Paul, and Apollos watered, but God gave the increase. Now, men must hear the testimony in order to believe, but it is no proof that the testimony *alone* and *apart from every other consideration*, produces their faith. Disbelief of God's word was produced in the mind of our first parents, when they ate the forbidden fruit. God's testimony was, "in the day that thou eatest thereof thou shalt surely die." Here is a piece of false testimony,—"And the serpent said unto the woman, ye shall not surely die." Now, because the falsehood was necessary, in order to produce the disbelief of God's word in their minds, does that prove that their unbelief in what God had said, was entirely the result of the false testimony, or that there was no evil spirit who exerted his influence through the instrumentality of falsehood? Surely it does not. Then these passages introduced to prove the affirmative of this proposition, are only proof to the contrary.

3. It was contended, during the discussion, that the affirmative of the proposition must be true, on the ground that the operation of the Holy Spirit would be to the prevention of the free exercise of mind under the influence of truth. To this it was replied, that no one who professed to believe the scriptures would deny that those who wrote them were under the influence of the Holy Spirit; that they spake as they were moved by the Holy Spirit; that there was really an operation of the Holy Spirit upon their minds. Now, it would be evident if the operation of the Holy Spirit prevented the free exercise of their minds, that there is no way in which we can rationally account for the diversity of style in which Matthew and Luke, or John and Paul write. You see the peculiarity of each writer, and yet you do not say that they did not speak as they were moved by the Holy Ghost; and therefore you are constrained to confess, that the Holy Ghost moved them to employ words, which when united into sentences, would form a style peculiar to the organization of each man's mind; to the amount of education each man possessed, and to the modes of thinking peculiar to each one; and that if their agency had been impinged by the operation of the Spirit, it could not have been thus. Then it is reasonable to say, that the Holy Spirit may press divine testimony upon the heart, may employ such parts of testimony as in one instance to produce conviction of sin in the mind, by reason of its unbelief, and in another to draw the heart, through the instrumentality of some invitation of mercy, to embrace Jesus Christ as he is freely offered in the gospel; and after all, no violence be done to the will of the creature; the liberty or contingency of second causes be not taken away, but rather established. The affirmative of the proposition, then, fairly falls, on this ground.

4. It was contended, that the affirmative of the proposition is true, on the ground that any operation of the Spirit must involve the necessity of his presenting additional testimony besides that contained in the sacred record. In reply, it was attempted to be shown, that there may be testimony sufficient to convince, provided there was a clear perception of it by the mind, and no opposition to it by the heart.—But the understanding is darkened, being alienated from God by reason of the ignorance that is in us. The heart does not like to retain God in its knowledge. *Does not like*, expresses the disposition of the heart towards God. Here, however, is a jury of twelve men, sworn to try a man charged with the crime of murder. Here are also twelve witnesses sworn to give the testimony on which the jury are to acquit or condemn him. Now, the witnesses give their testimony to the jury, one by one. They have heard the whole with their own ears. But, now, suppose the jury should have formed a prejudice against the witnesses. It matters not what the prejudice arises from, so it is real—or, if there be no prejudice known to the jurors, yet the nature of the testimony is not such as to rivet their attention, and when they have heard, they misunderstand it,—or, suppose, in the third place, they should be partial to the person arraigned for crime. Now, if the testimony was susceptible apparently of an interpretation which would be favorable to the accused, their minds would lean stongly in favor of the criminal; and if they were to bring in their verdict before the State's Attorney spoke, or any defence by the advocate of the accused, it is pretty certain that the verdict would be, *not guilty*. But, now, the advocate for the government, or on the part of the prosecution comes before the jury. He introduces no new testimony, but analyses what is already before the jury. He places it in such a manner before their minds, that they perceive the relation of the several parts; see that there was no inducement for the witnesses to swear away the life of their fellow-being; see, also, that their partialities in favor of the criminal were unfounded, and that they were about to liberate, by their decision, the veriest wretch on earth. They are ashamed, and tremble for what they were about to decide. Their minds are now entirely changed; their decision is now according to correct testimony, correctly understood. Now, will any one say, that any new testimony was introduced? Surely not. What then produced the change in the mind of the jury? *The testimony alone*, without any other agent or operation? No! *But the person who analysed the testimony*. The testimony was the mighty instrument, which the mightier agent wielded in such a manner as to produce a complete revolution in the mind of the jury. They now believe him to be guilty, and decide accordingly.

Now, it cannot be shown, that it is not the office of the Holy Spirit, through the instrumentality of the truth, to remove the blindness of the mind. This may be done by his exhibiting to the mind the things of Christ, or the testimony relative to the person, offices, or work of Christ. Thus he reproves the world of sin, of righteousness, and of judgment. The divine agent may keep the mind of the sinner so long under the influence of the threatenings of the testimony of God, that he understands and feels them, and lets go his former hopes of heaven and sinks in despair, until the same Holy Spirit carries light to shine on his sinking hopes, through the testimony of some cheering promise of mercy.

SAMUEL TAYLOR.

[Concluded next week.]

ST. LOUIS OBSERVER.—The first number of a weekly religious paper, with this title lies upon our table. It appears on an imperial sheet; and bears evidence of editorial capacity. It is edited by Elijah P. Lovejoy. In speaking of the principles on which his paper will be conducted, the editor remarks,

"But though actuated with the best feelings towards all, of whatsoever name, who love the Lord Jesus Christ, the Observer will, nevertheless, have a course of its own—a system of religious doctrines to which it will inflexibly adhere. What that is will soon more plainly appear, in the course of its weekly visits. But we may here say that it will be the same as that which Paul preached—the same, in substance, as that which Luther and Calvin rescued from the corruptions of men—the same as Edwards explained and defended—the same as now obtains, in all its distinctive features, among the great body of orthodox Christians in our land."

Education in Indiana.

Teachers' Seminary, Jefferson co. Ia.—John U. Parsons, gives an account of a new institution in the Cincinnati Journal:

This Seminary is about being established; under the auspices of a society formed for the promotion of common education in the State of Indiana.

Its location, is on the state road between Madison and Indianapolis, six miles from the former place. One of the most fertile and healthy sections of land, in the southern part of the state, has been purchased by the Trustees, in order to afford the students the advantages of manual labor. Mechanical machinery has also been procured, for the benefit of those who are acquainted with the use of tools, or *apt to learn it*. Particular arrangements have been made, for the manufacture of *window sashes*, with a patent machine, saving much of the labor, and producing a sash much stronger and more elegant, than can be made by hand, and requiring much less skill. Also, for the manufacture of shoe-pegs, and nuts for the purpose of grinding apples for cider.

An experienced farmer has been procured, to take the superintendence of the place, and act as steward.

The institution is designed to afford facilities for learning those branches of English science, which are important to be generally understood: and also, for an accomplished *English* education. The regular course, for those designing to prepare for teaching will embrace two years.

Education in Indiana.—Some months ago there was formed in Indiana (in Madison we believe) "*an Association for the improvement of common Schools in Indiana*." The Association have taken measures to ascertain the condition of education in the state, and have placed the results before the public in a report. The following is an extract from it.

A large majority of the rising generation are destitute of any privileges of instruction.—In nine townships from which a full tabular report was returned, containing about 3,000 children between 5 and 15 years of age, only 919 attended school last year, and the larger part of those for three months only. But one in six are able to read; one in nine to write; one in sixteen have studied arithmetic; one in *one hundred* geography, &c. one in one hundred and forty-five, grammar. By an interesting document received from Judge Park of Salem, the persevering friend of common education, we are informed that in the three counties of Washington, Jackson, and Lawrence, containing a population of 27,000, only 1,521 attend school in summer, and 2,433 in winter. Making an average in winter of one scholar to two families, and in summer, one to nearly four.

This deficiency is not equally distributed.—While our hearts are cheered at contemplating a few townships, where every district is supplied and every child has opportunity to be instructed, they are equally pained to learn that in many places no schools have been held for years in succession. There are places in some of the oldest counties in the state where from 40 to 60 children have lived till now without any privileges of instruction, and others where it has been the fact for five or six years. Circulars from other parts of the state bring accounts equally gloomy. One reports a *township in which there has not been a school during the past year*. In one neighborhood where personal inquiry has been made in every family, out of 48 children under 21 years of age, six only could read, and two write a little. In another, among 60 children only eight could read.

Foreign News.

From the New York Observer.

By arrivals at this port and Boston, accounts have been received from Lisbon to the 13th of October, and from London to October 8th.

The death of the king of Spain is confirmed.

Don Miguel's army was besieging Lisbon, but it is represented as greatly weakened by desertion, and on the point of being entirely broken up. On the morning of Oct. 12th, Don Pedro's troops sallied from the city in strong columns to attack the besiegers, but the result was not known.

The London papers of the 8th and Paris papers of the 7th are occupied with speculations on the affairs of Spain.

It is stated, that Don Carlos had repaired to Toledo, where he was about to cause himself to be proclaimed King, under the title of Charles fifth.

There is nothing of interest from France. The King and Queen of Belgium were to visit Paris on the 16th of October, and were to remain a month in that capital.

On the arrival of the Emperor of Russia at Modlin, on the confines of Poland, it is said, a deputation from Warsaw waited upon him, but be refused to receive them, declaring that he came merely to see his army, but would not return to Warsaw, until the inhabitants had re-established themselves in his good opinion.

Portugal.

Deserters continued to pour into the city—averaging from 30 to 40 per day. The principal part of the fleet was lying in the river. Two of the smaller vessels were cruising on the coast. A few days before Capt. M. sailed, a Portugese vessel, bound from some port in the hands of Don Miguel to Brazil, and loaded with salt and wine, was carried into Lisbon, with the flag of Donna Maria flying over that of Don Miguel.

Provisions were scarce at Lisbon, particularly flour. The surrounding country being in possession of the Miguelites, all the supplies for the city had to be brought in from sea. The country between Lisbon and St. Ubes had been completely devastated by the Miguelites, to prevent its affording any supples to the capital.

St. Ubes itself continued in the hands of the Pedroites.

The presence of the Queen at Lisbon had produced a fine effect upon the minds of the people, both in town and country.

From the date of our last advices until the 12th Oct. there had been no attack by the Miguelites, and no fighting, except mere skirmishes.

Mexico.

Total defeat of the insurgents—Colony on the Rio Brassos.

The New Orleans Bee contains the following intelligence communicated by a passenger in the brig Spark.

An estafette that left Mexico on the 10th ult. arrived at Vera Cruz on the 12th, and brought official information of the total defeat of the insurgents. The principal points of Guanajuato were taken by the government troops, and the commandant of the station offored to capitulate, in order to save the horrors of respondence with Santa Anna upon the subject.

The traitor Escalado had been unanimously condemned to death, and was to have been hung on the 12th in the capital.

Mr. Tadeo Oritz, former Mexican consul at Bordeaux, died of cholera on board the Spark, during the voyage. He had obtained a concession from his government, authorising the colonizing of strangers upon the banks of the Rio Brasssos.

From the West Indies.

ST. VINCENTS.—A solemn protest has been adopted by the House of Assembly of this island, against the late act of the British Parliament, in which it is stated that the course pursued by the mother country is most fatal to the interests of Planters, and ruinous to the Island; that the compensation to be allowed is not one tenth the value of the property, &c. and that they reserve the right of demanding a further compensation. The council refused to act on the Protest. The Assembly, in transmitting the Protest to the Lieutenant Governor, says:—

"We assure your Excellency that, notwithstanding this precautionary mode of proceeding, there is a determination on the part of the Assembly to give their best support to such plans as may, from time to time, be proposed by the supreme Government at home to carry into effect the abolition of slavery in this Colony, and to lay the foundation of future happiness and prosperity."

DOMINICA.—Advices from this island have been received to the 18th ult. The same troubles exist in this Island as in St. Vincents, with the addition that great fears were entertained that the cholera would make its appearance there.

Summary.

ALABAMA.—We copy from the Richmond Enquirer the annexed letter of instructions from the Secretary of War to Major M'Intosh, commanding the U. S. troops at Fort Mitchell in the Indian territory, Alabama. It removes all apprehension of bloodshed.

Extract of a letter to Major J. S. M'Intosh, dated Oct. 29, 1833. "Sir—Your letter of the 21st inst. to Major General Macomb, has been laid before me—and, in answer, I have to inform you, that you will interpose no obstacle to the service of legal process upon any officer or soldier under your command, whether issuing from the Courts of the State of Alabama, or of the United States. On the contrary, you will give all necessary facilities to the execution of such process.

"It is not the intention of the President, that any part of the military force of the United States should be brought into collision with the civil authority. In all questions of jurisdiction, it is the duty of the former to submit to the latter, and no considerations must interfere with that duty.

"If, therefore, an officer of the State or of the U. States come with legal process against yourself, or any officer or soldier of your garrison, you will freely admit him within your post, and allow him to execute his writ, unmolested."

A great number of the most eminent naturalists from all parts of Germany, from Hungary, Sweden, Spain and England, have arrived at Dresden. The opening of the sittings of the naturalists was to take place on the 8th of September, in the great Hall of the University.

The Austrian Government have provided two vessels for the purpose of conveying to this country, three hundred Poles, who, since their banishment from their native country, have been employed in the Austrian service, and made provision for giving to each individual $50 on their landing in the United States.

CONCENTRATION OF SLAVERY.—All accounts concur in representing the internal slave traders as uncommonly active this year. The price paid for human flesh is 20 to 50 per cent. higher than it was two years ago, and the whites in Maryland, Virginia and Kentucky are "colonizing" the extreme south at least 100 times faster than they are colonizing Africa. The bearing of this process upon the ultimate extermination of slavery, must be determined by the lapse of time.—*N. Y. Evangelist.*

A memorial will be laid before the next legislature of Pennsylvania, praying for the passage of an act to protect travellers from the carelessness of steam boat engineers.

The Philadelphia Inquirer states that a meeting of the editors and proprietors of newspapers, published in the city and county of Philadelphia, is to be held shortly for the purpose of appointing delegates to the much talked of National Convention of editors, to be held at a period and place to be hereafter designated.

About a fortnight since, a young man, named Jones, shot his sister, at Tobaccostick, near Cambridge, Md. It appears that a gun, which had been previously snapped on frequent occasions, in mere playfulness, was charged by a neighbor on the proceding evening, preparatory to a shooting excursion. Jones was unacquainted with this fact, and took up the gun as usual, and pulled the trigger, when his sister fell, and expired in a few hours.

Rev. J. B. Pinney has been appointed to superintend, as Colonial Agent, the affairs of Liberia, during the absence of the present agent; or until that office shall be otherwise filled.

An association of literary men of this city, has lately been organized, under the title of the *American Institute of Letters*. The objects are to promote American Literature, and sustain American authors. DAVID PAUL BROWN, Esq. has been elected President.—*Phil. Paper.*

CAPTURE OF A SLAVE SHIP.—His Majesty's brig Trinculo, Lieutenant Thompson, acting, has captured near the Gallenas, after a chace of four hours, the Spanish schooner Secunda, Secorrow, with 307 slaves on board; the schooner was well manned, having the crews of two other vessels previously captured, on board. Mr. Hollingworth, mate of the Trinculo, who was appointed prize master, has taken the vessel and the slaves all well into Sierra Leone, and delivered them up to the proper authorities. Intelligence has been received of another slave ship in the same neighborhood being ready to sail, and the Trinculo was going in pursuit of her.

An interesting occurrence took place at the Ecole de Medecine in Paris. A young man, of an olive complexion, speaking very pure French, though with a foreign accent underwent his final examination, and obtained his diploma as doctor. He is a Mussulman, born at Cairo, and one of the Egyptians sent to France by Mehemet Ali. He is the first Mussulman who has taken a degree in Europe, at least since the revival of letters in the West.

The colored male inhabitants of the borough of York, Pa. were allowed to vote at the late election. The number of votes, in the borough, of this description, is about sixty.

OBITUARY.

Departed this life, on the 27th of June, 1833, at his residence near Springfield, and in the 37th year of his age, Mr. JOHN HUGHES, Clerk of the County and Circuit Courts of Washington County, Ky.

By this afflictive stroke of Divine Providence, a large and interesting family, consisting of his widowed companion and seven small children, are left to mourn the loss of their nearest earthly friend and protector. The church, in this place, has had one of "her strong rods withered and broken"—and society at large still weeps over one of her most highly esteemed, and valued citizens. To the memory of the departed much is due, which nothing but the frequency of recent obituary notices, could render uninteresting to strangers, while to his friends and acquaintances, it is rendered unnecessary, by their own lively recollection of his virtues.

In the relations of husband and father, Mr. Hughes was most affectionate and kind. Although he left the world in the hope of a blessed immortality, he could not well command his feelings, in the contemplation of his departure from his family. In reference to them, he could say, "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better, nevertheless to abide in the flesh is more needful for you." Their own grief, deep and undissembled, tells in melancholy strains, the confidence they felt in his devotion to their best interests, temporal and spiritual.

As a servant of the public, which he had been even from his boy-hood, he lived above the suspicions of public jealousy, and the bickerings of private hate. Possessed of a manly and dignified personal appearance—well acquainted with the laws of the human mind, and having to an unusual degree, that independence of thought so characteristic of a great mind, his influence in society was of no ordinary grade. He has not only defended the laws of his country in the field; but has always honored and respected them at home. His deportment in social life was affable and easy, his manner agreeable, and his friendship ardent and sincere.

During the fall of 1828, Mr. Hughes became pious, and made a public profession of religion by uniting himself with the Presbyterian Church. Shortly afterwards he was elected to the responsible office of Ruling Elder. He performed the duties enjoined on him by this new relation with ability and faithfulness.—He adopted the principles implied in the acceptance of this office—not from prejudice, or from the opinion of others, but from the honest convictions of a strong and investigating mind. His brethren of the Session will long lament the loss they have suffered, by the death of one in whose judgment they confided so much.—But their loss is his infinite gain.

For some weeks previous to his decease he seems to have had a kind of presentiment of his approaching dissolution. An unusual degree of engagedness in the cause of religion was manifest in his conduct and conversation. The religious instruction of his children and *servants*, was a subject which warmly enlisted his affections. The discipline of the Church and the general welfare of Zion lay very near his heart. Every intimation of his going down to the grave only appeared to awaken his devotion. Religion was the engrossing theme of his conversation. When the Cholera, by which he was removed from his earthly labors, made its appearance around him, he heard of its fearful ravages with more calmless than could have been expected from one whose domestic responsibilities were so great.

A few days previous to his attack he heard and communicated to the writer of this article the news of his aged father's triumphant death with a resignation, a tenderness of feeling, and serenity of mind which cannot be described. After he was taken down, the writer saw him as often as two or three times only. He conversed with him fully about his hope of happiness beyond the grave. He trusted in the Saviour of sinners. He signified his willingness to go at the bidding of his Lord and Master. He only regretted his having to leave his family, and the Church of Christ, for whose good *only* he had any wish to remain longer in this world of sorrow and affliction. "Precious in the sight of the Lord is the death of his saints." A. H.

Springfield, Sept, 15th, 1833.

DIED, in this county, on Friday last, ROBERT NOURSE IRWINE, son of Mr. John M. C. Irwine, in the 8th year of his age.

From the Cross.

ANNIVERSARIES.

THE FOURTH ANNUAL MEETING

Of the Kentucky Temperance Society, will be held in Frankfort, on Tuesday the 7th of January, 1834. Each Temperance Society in the state, however small its numbers, is requested to send one delegate, and larger societies, are requested to send delegates at the rate of two for every hundred members. It is very desirable that there should be a full representation, as the time has arrived when our friends should make more extended and vigorous efforss to promote our cause. An agent of the American Temperance Society will probably be present to aid in our plans and deliberations. Each Society is also solicited to send a report of its proceedings, with the names of its officers, the number of its members, the date of its formation if it has not reported before, its present state and influence, and a statement of all the facts which have come to its notice, relative to the evil effects of intemperance, and the good effects of the temperance reformation. These reports should be forwarded free of expense, to the subscriber, by the 25th of December next, that they may be incorporated in the annual report of the State Society.

T. A. MILLS, *C. S. K. T. S.*

Frankfort, Nov. 19, 1833.

THE FIFTH ANNUAL MEETING

Of the Kentucky Colonization Society, will be held in Frankfort on Wednesday the 8th of January, 1834. Each Colonization Society in the state is requested to forward its annual report and all the funds in its treasury, and also to send as many delegates as may be convenient. As members of the Legislature and many other strangers will be in Frankfort, it is desired that they may be appointed delegates. There are several subjects connected with the interests of the cause of Colonization which demand the consideration of its friends generally.

The Hon. James T. Morehead will deliver the annual address.

THORNTON A. MILLS, *C. S. K. C. S.*

Frankfort, Nov. 19, 1833.

Editors favorable to Temperance, and Colonization, are requested to copy the above notices.

NEW BOOKS!

THE RELIGIOUS SOUVENIR, by Rev. G. T. Bedell, a new and beautiful annual for 1834; The TOKEN and ATLANTIC SOUVENIR for 1834; The OFFERING for 1834; The PEARL, or Affections Gift, for 1834; Sprague on Revivals, second edition, with additional letters; Bridges on the 119th Psalm; Mrs. Holley's Texas; The Young Ladie's Sunday Book; The Boy's own Week-day Book; Fergus on Nature and Revelation; Taylor's Life of Cowper; Smith's Key to the Revelation; Smith and Dwight's Researches in America; Letters to an Anxious Inquirer, by T. C. Henry, D. D; Introductory Essay by Rev. G. T. Bedell; Dr. Webster's Bible.

Just received at SKILLMAN'S *Book Store, Main Street, Lexington, Ky.*

The London Annuals expected in a few days.

☞All the new publications received as they appear from the press.

November 4, 1833. 21–by

A FARM TO RENT.

I WISH to rent my Farm, about six miles from Lexington, near the turnpike bridge. It is well calculated, from the advantages of water and pastures, for a stock farm; about 135 acres cleared, 12 or 13 of which is excellent hemp ground. For further particulars enquire at Mr. James Coleman's, in Lexington.

MARY PARKER.

November 27, 1833. 20–tf

ALL TASTES SUITED.

THE subscribers, being encouraged by the very liberal patronage they have met with, during the past season, are induced to make such an arrangement of their stock and establishment as will enable them to suit all who will call at the *Old Stand, Corner of Main and Main-Cross Streets*, with

HATS,

Which for style, durability, and texture, will compare with any in the Union. We flatter ourselves that we now afford an opportunity to all who are disposed to encourage *Home Manufacture*, to deal where they may consult good taste and economy, without encroaching on either, as we are determined to keep

A Good Assortment,

And will be undersold by no vender in the city. Merchants, and other wholesale dealers, we hope will find it to their interest to call and see our assortment. As we import our Furs and Trimmings, and have also adopted all the late

Eastern Improvements,

in forming hat bodies and cleaning furs, &c. we will be enabled to manufacture as low as they can; and we are determined to sell as cheap as the manufacturers in New York or Philadelphia can the same quality of hats.

Hats made to order, of any size, form, or quality, both

WHOLESALE & RETAIL,

WITH PUNCTUALITY AND DESPATCH.

We would say to those of the trade that we have Mr. Tenney's machine for forming hat bodies in successful operation, which for its simplicity and economy is a desirable accession to every manufacturer, although he should employ but two or three hands. In confirmation of which they are advised to call and see it perform, in the event of which we feel assured they will be induced to purchase a patent right or send us their wool to be formed into felts—which we will do to their satisfaction, at $12 50 per hundred.

STEELE & TOD.

N. B.—We wish to hire a NEGRO MAN until Christmass, for whom a liberal price will be given. S. & T.

Lexington, Nov. 20, 1833. 19–by

Fashionable Establishment.

T. RANKIN,

MERCHANT TAILOR,

(*Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,*)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞*Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen. October 2, 1833.—12–6m

FALL AND WINTER NEW GOODS.

James G. McKinney & Co.

Are now opening their First Supply of

FALL AND WINTER GOODS.

Bought out of the Latest Arrivals in New York.

BLUE, black, brown, olive, green, cinnamon, steel-mixed and drab *Cloths*, from 2 to $15. Blue, black, brown, grey and olive *Habit Cloths*. Cassimeres, all colors and qualities: Angola and Merino Cassimeres, Satinets, all colors.—A large lot Circassians and imitation Merinos, 6-4 French and English Merinos, all qualities and colors, 6-4 French Bombazine, from 1 to $4, Blue, black, brown and green Bombazetts. Black and fancy Shawls, very rich patterns. Chalat, a new and splendid goods for ladies' dresses, Swansdown, Valencia. Satin and velvet Vesting, 600 pieces Calicoes, from 8 to 50 cts.. Rich figured Bobinetts and Swiss Muslins, from 50 cts. to $3, Plain Bobinetts and Grecian Nett, Jaconet and cross-barred Muslins, Splendid needle-worked Muslin Canezous, Capes and Caps, Brown and bleached Cottons, Tickings, Apron and Furniture Checks, Splendid Bead Reticules; Purses and Guard Chains, 50 pieces of Colerain Irish Linen, a goods celebrated for durability, from 50 to $1 50, Rich embroidered Silk and velvet Beltings, 3-4 and 4-4 Circassian, Poplin, Merino and Gro de Swiss Silks, Gro de Berlin and Gro de Naples, Satin Levantines and India Satins, Rich figured black and colored *Silks*, A great variety plan colored *Silks*, *Scotch*, Ingrain and Kiderminster Carpetings, Venetian, *Stair*, and Passage Carpetings, Rich Blonde Lace and Barege Veils, Linen Cambric Handk'fs, Ribbed, Open-worked and Random English Silk Hose, 10-4 damask Table Linen, 10-4 Irish and Russia Sheeting, A large assortment Ladies' and Gentlemen's Gloves, of every kind and quality, Rich Thread and Bobinett Laces and Edgings, &c. &c.

AN EXTENSIVE ASSORTMENT OF

Hardware and Cutlery.

CUT GLASS AND QUEENSWARE.

Fresh Tea, Coffee, Sugar, Indigo, Madder, Rice, Pepper, Allspice, Nutmegs, Cloves, Mace Cinnamon, &c. &c. all of which will be sold low for *Cash.*

Lexington, Oct. 23, 1833. 15–by

NEW FEMALE SEMINARY, IN DANVILLE.

MRS. ADAMS, respectfully informs the public that she has removed her Seminary to a convenient and comfortable house, in the East end of Danville, where she is now prepared to receive an additionl number of young ladies, either as boarding or day scholars. She has, at the solicitation of many persons interested in Female Education, made arrangements to extend the course of instruction to all the various branches of an accomplished and finished female education; and now offers to the parents and guardians of Mercer, and the adjoining counties, for their daughters and wards, literary advantages equal to those of the best institutions in the Atlantic States. In addition to her own untiring exertions, and the assistance of her husband, the Rev. J. A. Adams, Rector of the Episcopal Church, she expects the services of a young lady from the East, early in the spring; and such other competent teachers will be procured as the increase and wants of her Seminary may, from time to time, demand. Her principal aim will be to form useful characters for society, and, with this in view, every attention will be paid to the manners, morals, and health of those committed to her care.

TERMS:

For boarding, including washing, wood, and candles, per week,	$
Third Class—For instruction in Spelling, Reading, and Writing, per session of five months,	8 00
Second Class.—For instruction in Arithmetic, English Grammar, Geography, History, and Composition, (with plain sewing if required.)	2 00 1
First Class.—For instruction in all or any of the following branches, viz: Natural and Moral Philosophy, Elementary principles of Chemistry, Geometry, and Astronomy, use of the Globes, Chronology, Composition, with Elementary Principles and rules of Rhetoric and Logic, and Evidences of Christianity,	1 75 16 00
Additional charges will be made for the following extra branches:	
Drawing and painting,	10 00
A new method of Diagram Painting,	10 00
A full course of instruction in ornamental Gilding, Bronzing, Silvering, &c. after the Chinese method, on wood, glass, paper, metal or other substances,	10 00
Ornamental needle work,	5 00
The Latin and Greek Languages will be taught, if required, at	10 00
Music and French will be taught, if required, so soon as competent teachers can be procured, at the customary prices.	

Mrs. Adams' present quarter will end with the year, and her first session, according to her new arrangements, will commence on the first Monday in January, and end on the last Friday in May. Her second Session will commence on the first Monday in July, and end in the latter part of December. There will be a vacation of three weeks, during the 2nd session, in the month of September, to avoid the sickly season. Young ladies will be received at any time, either before or after the commencement of the first session, and be charged in proportion to the time they shall have remained at the Seminary.

Mrs. Adams feels grateful for the approbation she has received from those who have encouraged her institution. She wishes it to stand on its own merits, and invites all who are interested in Female Education to give it a fair trial.

Danville, Ky. Nov. 13, 1833. 18–3w

STOVES.

MILLER & FARRAR,

MAIN STREET,

(*Sign of the Golden Coffee-Pot,*)

HAVE on hand, and intend to keep, a constant supply of

Cooking, Franklin, Seven and Ten Plate Stoves,

Of the newest and most improved patterns, which they will sell at very low prices. They are also prepared to furnish, to order, any quantity of STOVE PIPE.

Lexington, Oct. 23, 1833. 15–3m

THE ASSEMBLY'S

Shorter Catechism,

(With Scripture Proofs,)

MAY be had at A. T. SKILLMAN'S Book Store, at 50 cents a dozen, or 6¼ cents per single copy.

Hygeian Vegetable Medicine

From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Dolourex, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadnut, *Maysville*; John R. Bryant, *Union Town*; J. Dudley *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington*.

September 25th, 1833. 11–by

[From the Colonizationist.]

On the Union of Ladies of Great Britain,

With those of America, in designs of benevolence for Africa.

It is not least of all thy praise,
Fair Isle! so long renown'd in story,
Not faintest 'mid the gather'd rays
That form thy coronet of glory,
That clasping thus a daughter's hand,
Her earnest guidance fondly heeding,
Thou turn'st thee toward that trampled land
'Neath many a poison'd arrow bleeding.

And wherefore turn'st thou? To restore
The ancient boast of Nile's dark billow,
Which cradled Science calmly bore
Like Moses, on his reed-twin'd pillow?
To bid stern Cheops' mountain-height
Aspire, while vassal-realms are weeping?
Or rouse again the buried might
Of Carthage, 'mid her ashes sleeping?

Oh, no! To dry the burning tear,
To stifle murderous War's commotion,
And bid the slave-ship homeward steer
Unfreighted, o'er accusing ocean,—
To plant on lone Liberia's height
Undaunted Freedom's stainless streamer,
And bear to those who grope in night,
Glad tidings of a blest Redeemer.

Go on thy way, thou queen of Isles!
Sahara's sands shall bloom before thee,—
And Niger, 'mid his sinuous wiles,
Waft clouds of breathing incense o'er thee;
And lo!—this young and ardent West,
Rehearsing grateful Afric's story,
Doth grave upon her filial breast,
Proud record of a mother's glory.

Hartford, Conn. Sept. 29th, 1833. L. H. S.

Wild Dick and Good Little Robin.

[By the author of "My Mother's Gold Ring."]

This is Number Two of a series which we hope will be long continued. The Gold Ring has had an almost unprecedented popularity, nine large editions having already been issued; but the admirable tale before us must even surpass its predecessor in the good will of the public. For perfect simplicity of style, mingled with strength of sentiment, delicate humor, and straight-forwardness and interest of narrative, we have not met its equal for many a day. It is meant to illustrate the importance, as regards good habits, of early domestic education, and to show, also, what may be done, at a late period, in retrieving a lost character and retracing a wrong course:

"Richard Wild and Robert Little were born on two pleasantly situated homesteads that bounded on each other. Their parents, though differing essentially in their habits of life, were good neighbors. There were few weeks' difference between the ages of these children, and they grew up from their cradles, with the strongest attachment for each other. I have seen Robert, a hundred times, in the fine mornings and evenings of summer, sitting on a particular rock at the bottom of his father's garden, with his dipper of bread and milk; not tasting a mouthful till Richard came and sat down, with his dipper, at his side. They teetered together on a board placed over the boundary wall. As they grew a little older, they snared blue jays and trapped striped squirrels in company; and all their toys and fishing tackle were common property."

The families to which our heroes respectively belong, in due time, next pass in review. Farmer Wild was opposed, it seems, to the Temperance Society, as "a sectarian thing."

"He preached against it on all occasions, at the mill and the smithy, the town hall and the grocery store; but he was particularly eloquent on training days, when the pail of punch was nearly drank out; for he was not one of those who preach and never practise. At that time he was not esteemed an intemperate man. To be sure, he was frequently in the habit of taking enough to make his tongue run faster than usual, and to light up in his heart, a feeling of universal philanthropy; which invariably subsided after a good night's rest. Farmer Wild's wife derived a great deal of comfort from a cheering glass.—It was particularly grateful on washing days;—and she soon became convinced that it tasted quite as well on any other day of the week.—There was a time, when she was unwilling that her neighbors should become acquainted with this disposition for liquor. She was then in the habit of indulging herself in the frequent use of tea, at all hours of the day. She kept it in constant readiness, on the upper shelf of the pantry closet. Upon a certain day, little Dick was taken so suddenly and seriously ill, that his father went for Dr. Diver. The child was unable to stand, and was so drowsy, and sick at his stomach, that the family were fearful he had been poisoned; and the more so as he had been seen playing before the apothecary's shop. Dr. Diver had recently procured a stomach pump, and as he was quite willing to try it, the experiment was immediately and successfully made upon little Dick, who was speedily relieved of rather more than half a pint of strong milk punch. He stoutly denied, with tears in his eyes, that he had ever tasted a drop of any such thing, but finally confessed, that he had been sucking tea, as he had often seen his mother do, from the nose of her teapot, upon the upper shelf. Farmer Wild, in spite of his wife's remonstrances, took down the teapot and examined its contents, when the whole matter was easily unravalled."

The result of this discovery, and the progress of the habit in the parents, we need not enlarge upon. Finally, the family became a nuisance:

"Squire Hawk, the chairman of the selectmen, who kept the grog-shop in front of the meeting-house, concluding that farmer Wild was completely down at heel, and had no more money, refused to let him have any more liquor at his store, and proposed to post him as a common drunkard. But Deacon Squeak, who kept the dram shop at the corner of the road that leads to the grave-yard, knew something more of poor Wild's affairs, and observed, that it would be hard to do so on account of his family; he knew from his own experience, that a little liquor was now and then a help to any man. It was soon known over the village, that farmer Wild had conveyed the last remnant of his little property, a small piece of medow land, to Deacon Squeak, to be paid for in *groceries*, at his store."

The poor-house brings up Wild and his wife, and Dick goes to sea, whence a rumor sometime after returns of his death:

" 'There is an end of the devil's bird,' said Squire Hawk. 'It all comes of intemperance,' said Deacon Squeak, as he had just come from pouring twenty one of pure water into a hogshead containing forty-two gallons of New-England rum. There were some, however, who viewed the matter in a different light; and were willing, now that he was gone, to admit that Dick was not a hard-hearted boy. Old Sukey, the cripple, said that he was a great rogue; 'but there,' said she showing her crutch, the little fellow made it for me, and I have used no other for three years.' "

Matters clear up, however, after a while, and Dick returns to his native place a reformed man, grows industrious and well-to-do in the world, and receives an accession of property from England—shortly after which Miss Hepsy Hawk astonished the parish with an expensive salmon-colored silk, and a new Navarino; "and she used to linger an unnecessary length of time, at the door of her father's pew, till Mr. Wild came down the aisle, and then she would go wriggling and fidgetting out by his side as close as she could decently get. But, after a while, finding that she could not attract his attention, she gave up the experiment, contenting herself with remarking to all her acquaintance, that he was dreadfully cross-eyed." This business is settled in another quarter, and Robert and Dick, with their wives—after many changes of fortune which we will not recount—are comfortably established in "two white houses with green blinds," on the very spot of their birth place—with a summer-house between, built over the "rock at the bottom of the garden upon which they used to convene with their dippers of bread and milk, some thirty years ago." We are happy to add, also, that Sukey, who figures largely at Dick's wedding, is still alive at the age of eighty-nine; and that she retains her faculties surprisingly, and "may be seen every morning, at the front chamber window of the Squire's house, with her knitting in her hands."—*Mercantile Journal.*

From the Scientific Tracts, Nos. 19-20.

Exercise and Diet.

The late eccentric Dr. Danforth, of Boston, gained great celebrity in curing dyspepsia. His practice was to send his patients out of town, and he directed them to walk in, in the morning, and out at night; and moreover, never to eat a mouthful after dinner till the next morning. There are three advantages derived from this course, viz. a change of air, exercise, and abstemious habits; and this is undoubtedly the only philosophical course for those to pursue who suffer from dyspepsia, from causes which we have suggested, as connected with sedentary habits.

Dr. Danforth once advised a gentleman, whose servant was suffering in consequence of his epicurean habits, to carry him some hundred miles into the country, and leave him to find the best of his way home on foot, and without money. The expedient proved successful. The poor fellow labored hard to find his way back to his master's liberal board, but when he returned all traces of dispepsia had disappeared.

We have had young men apply to us for relief from a languid feeling, a weakness in all their joints, and an indisposition to move, or apply themselves to their calling; but when they were asked whether they took much exercise, they almost invariably, would answer, 'no; for they did not feel strong enough.' 'Is your appetite good?' '*Yes; excellent.*' 'What do you eat?' '*Why meat twice a day; a piece of pudding or pie at dinner, and drink a cup of coffee in the morning, and tea at night.*' When urged to leave off drinking coffee and tea, and eating meat; to take exercise, and live upon bread and milk, they could not do it; for they were very weak, and wanted something to strengthen them. By requesting them to follow these simple directions for a few days, and promising, that if they were not better, medicines should be given, they have usually listened to the advice reluctantly; and are soon astonished at the change. They begin to have more strength, and their morbid appetite leaves them. What would have been the result, had they continued to eat as usual, and taken a little stimulus or tonic medicine? Why, they would have felt relieved for a few days; but when the stomach had been taxed to its utmost, it would have risen in rebellion, and have nullified the whole body.

The Exalted Benevolence of the Bible Distribution.

"There is nothing (says the Hon. Wm. Wirt) sweet and touching in any other instance of human charity and mercy, nothing nobler and fitting in any former example of heroism, which is not thrown into the shade, in comparison with this.—To have sent bread in former days to the famishing inhabitants of Carraccas, and more recently to those of the Cape de Verds Islands, were thought beautiful instances of the sympathy of man for man; and yet how do they vanish in comparison with this noble effort to send the bread of life eternal throughout a lost and famished world! The emancipation of Greece, of France, and of Poland, which have heretofore so intensely engaged the solicitude of patriots—what would they be, if they could all be accomplished according to our wishes, compared with the emancipation of this entire world from the bondage of idolatry and sin, and the introduction of all its inhabitants to the glorious liberty of God? The Crusades of former ages, whose contemplation, even at this distance of time, disturbs the sobriety of history, and disposes her to borrow the language of poetry in depicting all Europe as loosened from its foundations and precipitated against the bosom of Asia, for the purpose of rescuing from the infidels a small portion of territory called the Holy Land—what was there in their object, in their achievements, or in the boasted age of chivalry to which they led, that can bear a comparison with this magnificent enterprize of converting the whole earth into a Holy Land, and all its inhabitants to followers of the cross and heirs of glory? It is in vain that I seek for illustrations to express my conception of the grandeur of this enterprize.

There is a political scheme on foot, which aims at the abolition of war, and the establishment and perpetuation of peace among the nations of the earth.—But the best of all peace-societies is the Bible Society. Let the Book but be received by the world, in its original simplicity and purity, illustrated as it was by the life of our Saviour and his Apostles, and, as I trust by the lives of those who are employed, like the angels of heaven, on the great errand of love—of disseminating it throughout the world; let it be understood and embraced in its true spirit, and we shall see verified the song of those other angels, addressed to the shepherds of the east at the epoch of the incarnation, "Glory to God in the highest, and on earth peace, good will towards men.' "

New Thoughts.

The Editor of the Vermont Chronicle, in a long article on what he calls the '*Caprification*' (premature ripening) 'of Children,' furnishes the following curious Theory.—*Cincinnati Journal.*

As to the continuance of life—it is plain that, if you could place the child of five at once in the condition of a man of fifty, he would have but twenty years to live, before he would find himself in the condition of a man of seventy,—just ready to die of old age. But we must be more particular.

The circulation of the blood is influenced by our ideas and trains of thought. Of this, any one may be satisfied from his own experience. It is most strikingly manifest, when our ideas are accompanied with strong and sudden emotion. Every body has seen Sappho's famous ode, 'Blest as the immortal gods is he,' &c., in which the effect of love on the circulation is so vivedly described; and every one will remember the story of the ancient physician, who detected a course of love-sickness, by the alteration of his patient's pulse when the object of his passion entered the room. Now it is true, little as the fact has been noticed, that most, if not all our ideas are accompanied by more or less of *emotion*. When we contemplate them, we *feel some how or other* about them. They please or displease. They are interesting or tiresome. They make us feel, as we should not feel were we thinking of something else. These feelings affect the circulation of the blood. In infancy, the healthy pulse is as high as 110 or 120 in a minute. As the child grows older, its frequency diminishes, till it is reduced to 70 in a minute, or even less. Now, put into the mind of a child of ten the thoughts and modes of thinking which are proper for a man of thirty, and the tendency is, to make his pulse beat and his blood circulate as in a man of thirty; that is, to bring him twenty years nearer to that state in which men die of old age.

The Wife.

The following lines were written under the print of a monument, bearing the words—'To a Wife.'

I knew her when a playful girl,
With sunny cheek and brow—
Her flowing hair and glossy curl
I well remember now.

For her I plucked the sweetest flower—
The earliest of the fruit,
And sought rich shells upon the shore,
To string upon her lute.

I saw her when the simple days
Of children all were o'er—
As unaffected in her ways,
And perfect as before!

She was the brightest gem I met
Within the halls of mirth;
And every feature was so sweet,
I deem'd her not of earth.

Next I beheld her with a wreath;
Of fairest flowers allied;
And brilliants sparkling bright beneath,
As if she were a bride.

Her fairy form and buoyant air
Bespoke a spirit free—
And graceful as the gossamer
She passed away from me.

I saw her next in holy hour
Float up the sacred aisle,
And with the faithless kneel before
The altar for a while!

I saw the priest, the book, the ring,
And heard the vows they spake;
I knew he did a heartless thing,
And vow'd but to forsake.

With hasty step I saw her go
In splendor to her home—
Without a shade of present woe,
Or fear for time to come.

But oh, the change! Her laughing eye
Retained its lustre not—
For he who shared her destiny
Became a loathsome sot!

I left her—and sought fortune's hand
In places far away—
But dreamed of her—a pearl in sand;
A jewel broken—cast away!

I came again—my heart was rent;
She was not then in life!
I only found a Monument
Engraven—"To a Wife."

Truth resides with the common People.

Heresies have seldom or never taken their rise from the mass of the people. Look at the history, trace the origin of the principal corruptions of christianity, that have prevailed at different periods, and you will uniformly find that they commenced in the higher classes, among the men of leisure and speculation; that they were the product of perverted ingenuity and unsanctified talent. Adapted to subserve the purposes of avarice and ambition, they were the invention of spiritual wickedness in high places. The commonality, tenacious of the habit of thinking and acting as they have been trained, are slow in adopting novelties, and the last to be misled by the illusions of hypothesis, or the false refinements of theory. Let but the great body of the people be enlightened by the word of God, let them comprehend its truths, and imbibe its maxims, and they will form the firmest bulwarks against the encroachments of popery, as well as every other erroneous and delusive system. It is in a virtuous and enlightened population, and especially in a yeomanry and peasantry informed and actuated by the true spirit of religion, we look for the security and preservation of its best interests. It was among them that christianity commenced its earliest triumphs; among them the reformation, began by Luther, found its first and latest friends; as it was in this department of society our holy religion first penetrated, should the time arrive for its disappearance in other quarters, it is here that it will find its last and safe retreat.—*Robert Hall.*

From the New Hampshire Observer.

Objections to Winter Sabbath-Schools.

1. Our meeting house is uncomfortable, we have no stove in it.

Ans. Can it be *made* comfortable? Is it right to provide a comfortable place *for our meals* and *for social enjoyments*, and suffer the place of worship to be so uncomfortable, that it is a penance to sit there; is there no private house, or school-house near, where a fire could be kindled at a trifling expense of labour and money? shall the Sabbath-school languish and die for the lack of a *little fuel?*

2. Our people live scattered, and it is, therefore, inconvenient to continue the school through the winter.

Ans. Why have a *common* school, then, my friends, through the winter?

3. The teachers get tired by the time winter comes, and wish for a vacation till spring.

Ans. Aye, truly Tired of *feeding Christ's Lambs!* Putting this state of mind into a prayer, it would read thus: "We find it a heavy task to teach these children thy word, and we feel it a great relief to have an opportunity to throw off the bondage. It is very dull employment. We know *thou* didst not shrink from any toil or suffering, *for our sakes.* And we profess to feel very grateful, and hope we are, for thy condescending grace. But then, to instruct these children without ceasing, is very unpleasant to us, and we earnestly desire to be excused."

Teachers! *Redeemed sinners!* How does this strike you? Profane is it? Then what think you of a *state of heart like this?* Up and be doing. This winter your pupils may die. Think of that. *Suspend the school!* Why not *shut up the sanctuary* during the winter, because it is too cold to worship God? Why did the Moravians go to Greenland, that *cold* region, to preach Christ? *Suspend the school!* Will they do so in the *Millenium?* And if not, *why not?* Sincerity.

Murder of Infants—Sale of Females.

Mr. Gutzlaff, gives the following account of the state of things, in the city of Amoy, a city on an island opposite the Fuh-keen, province in China:

"This constant emigration of the male part of the people, contributes very much to the destruction of domestic happiness. It is a general custom among them to drown a large portion of the new born female children. This unnatural crime is so common among them, that it is perpetrated without any feeling, and even in a laughing mood; and to ask a man of any distinction whether he has daughters is a mark of great rudeness. Neither the government nor the moral sayings of their sages have put a stop to this nefarious custom. The father has authority over the lives of his children, and disposes of them according to his own pleasure. The boys enjoy the greater share of parental affection. Their birth is considered one of the greatest and most fortunate events in a family. They are cherished and indulged to a high degree; and if the father dies, the son assumes a certain authority over his mother. There is also carried on a regular traffic in females. These facts are as revolting to humanity as disgusting to detail. They may serve, however, to stimulate the zeal of Christian females to promote the welfare of the largest portions of their sex, by giving them the glorious gospel of our Saviour, that gospel which alone restores females to their proper rank in society. It is pleasing to observe that there is now a benevolent association in England for the express purpose of instructing Chinese females at Malacca. If this institution can ever exert any influence on China in this way, for which we sincerely pray, we are persuaded that the degradation and oppression under which the nation now groans will be much alleviated.

* * * At the beach we were shocked at the spectacle of a pretty new born babe, which shortly before had been killed. We asked some of the bystanders what it meant. They answered with indifference, 'it is only a girl.' It is a general custom in this district to drown female infants immediately after their birth. Respectable families seldom take the trouble, as they express themselves, to rear these useless girls. They consider themselves the arbiters of their children's lives, and entitled to take them away when they can foresee that their prolongation would only entail misery. As the numerous emigration of the male population renders it probable that their daughters, if permitted to live, would not be married, they choose the shorter way to rid themselves of the encumbrance of supporting them.

Thus are pledges of conjugal love, the most precious gift of the Most High, the most important trust confided to man by the Supreme Being, deliberately murdered Brutes love their young, and cherish and defend them: but man can divest himself of natural affection, and degrade himself far below the brute creation.

Dissenters in England.—But what an appalling aspect does the act of separation assume in the discipline of the church of England! A person excommunicated from that community is deprived of all civil rights.—"He cannot serve upon juries; he cannot be a witness in any court—cannot bring an action to recover lands or moneys due to him; and when he dies, he is not to have Christian burial. And on forty days' contumacy, the defendant is liable to be imprisoned until he is reconciled to the church." And all this, by a most ingenious policy, may be inflicted on a person who never belonged to her assemblies!

Monarchy and a Republic.—Montesquieu says, "In a monarchy, the force of laws, and in despotism the arm of the prince, regulates all things, or contains them within their proper bounds. In a popular government, another operative power is necessary, that is, *Virtue.* When this virtue is at an end, *ambition* enters such hearts as are capable of receiving it, and *avarice* enters all. The republic becomes a *spoil*, and its strength is nothing more than the power of some, and the license of all."

A Compliment to our Countrywomen.—Messrs. Beaumont and Toqueville, in their report on the Penitentiary system of the United States, state a fact in the highest degree creditable to the female portion of our population: "Out of one hundred prisoners in the United States, we find but four women: whilst with us (in France) there are twenty in a hundred."

Juvenile Intemperance.—A gentleman of our acquaintance, a few weeks since, had occasion to stop a moment at one of the coffee-houses, in Main-street, of this city. While standing there, six small lads entered, and stepping up to the bar, called for six glasses of spirit. Says our friend to the grog-seller, 'you don't mean to sell liquor to those *boys:*' 'Why yes, I do,' he replied; 'it is not very *strong*.' Some of these boys belonged to familes as respectable as any in the city. With such facts before them, we think every good citizen will be prepared to approve that part of the late *ordinance* of the council, which forbids the selling of liquor to minors.—*Cincinnati Journal.*

The Baltimore *Temperance Herald* informs that two fire companies in that city have determined to abolish the use of ardent spirit at fires. Many firemen in our cities have been ruined by alcohol.

Gentry.—We observe in a daily paper an appeal by father O'Reilly, for aid in finishing the roof of a Catholic church at Saugerties, stating that the walls have been raised chiefly by the liberality "of the neighboring protestant gentry." We were not aware before that we had *gentry* in America. Perhaps it is the liberality of protestants in helping papists build their churches that entitles them to such a distinction. We should like to know whether the like liberality is ever reciprocated, by Catholic "gentry" contributing to build protestant churches?—*N. Y. Evangelist.*

Spirit of Lottery Dealing.—In one of our daily newspapers, appears a lottery advertisement signed "Van Buskirk, 128 Broadway, every body knows where that is," the advertiser "invites all those *with the last dollar* to visit his office," and concludes with a N. B. "To those who are desirous of a *remedy in case of a loss*, he simply states that Cooper the gunsmith lives just above."!!! The connection of lottery gambling with suicide is well known to attentive observers. But here we have it avowed. How long shall the abused community bear this, and members of the church persist unchecked in communion with this "land piracy?"—*Ib.*

The N. Y. Mercantile states that since the passage of a law in England, that every boiler shall be tested quarterly at three times the strength it is licensed to use—the safety valve being inaccessible to all but the officers of the government—there has not been a single steam-boat explosion.

Lines on Buonaparte.

Oh! bury him deep in the limitless sea,
Let his heart have a boundless grave,
Whose spirit in life was as fierce and free
As the course of the tempest's wave.
And so far from the reach of human control
Was the depth of his fathomless mind,
That the ebbs and flows of his single soul
Were tides to the rest of mankind.

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8—tf

GEORGE W. TUCKER,

BARBER

AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main-street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13–6m

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev. Dr. Cleland, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "Campbellism," which appeared originally in the Western Luminary, with amendments and large additions of entirely new matter, by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge; in such cases it will be 25 cents per copy.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid,*) will be thankfully received and promptly attended to.

☞ *Persons procuring subscribers will please return the subscription papers by the first week in November next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833.

NEW AUCTION

And Commission Store.

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18–tf.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles, and more matter than any work of the kind now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as, access, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*

July 24.—2by *For the Lex. Depository.*

MERCHANT TAILORS'

FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞ Please call and examine.

☞ *Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48–tf

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from *PHILADELPHIA* and *BALTIMORE*, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, *includes a* general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass-Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞ All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞ Medicines delivered at all hours of the night.

June 5, 1833.—48–tf.

Copper, Tin, and Sheet Iron MANUFACTORY.

☞ Sign of the GOLDEN COFFEE-POT. ☜

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

Mr. Miller having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞ Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5–tf

NEW GROCERY

AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17–tf

☞ **TRUSSES.** ☜

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞ The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3–by

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street.

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9–tf